

ESSAYS

ON

Several Subjects ;

VIZ.

The Discouragements Private Men
meet with in Promoting Publick Good :
Providing for the Poor : The Esta-
blish'd Charitable Corporation : Usury :
A Recompence for a Benefit : Soul and
Spirit : The Divine Nature : Mystery :
Wisdom : The Nature, Duty, Powers,
Effects and Instruments of Love, &c.

ALSO

ARGUMENTS Proving from REASON
and REVELATION, That Woman is a
more Glorious, Honourable and Excel-
lent Creature than Man, by the Prefer-
able Endowments proper to her Nature
both of Soul and Body.

By JAMES HODGES, Esq;

So the last shall be first and the first last.
St. Matthew 20.

L O N D O N :

Printed for Daniel Brown at the Black-Swan without
Temple-Bar ; and William Taylor at the Ship in Pa-
ter-Noster-Row. 1710.

68

OFFICE

Excelsior

4.6
11.58



TO THE
QUEEN'S
MOST
Excellent Majesty.

MADAM,

IF the Undertakings Propos'd in this Treatise are Supported by Suitable Reasons, they must Reach Your Majesty's Interest, and Honour, as Tending to Publick Good, and Common Justice, whereof Your Eminent Station Equally Enables You, as Your Goodness Inclines You to be the Chief Promoter.

Therefore I have Humbly Presum'd to Offer it where it is most Due, and to Hope it may Meet with Your Majesty's Gracious Acceptance for the Reasons following.

THAT being a Common Sharer in the Many Great Blessings, wherewith it hath
A 2 Pleas'd

The Epistle Dedicatory.

Pleased God to Bless Your People under Your Happy Government, and it being one of the Arguments of this Treatise, That for a Benefit Receiv'd a Recompence is due in Justice, Gratitude, Conscience and Honour, I perswade my self, That a sincere Endeavour in this Matter, tho' short of the Merit of the Obligation, will be favourably look'd upon; seeing Your Majesty's Right and my Duty are equally Consulted therein.

THAT, seeing this Treatise contains an Account of National Improvements most wanting, Facilitated by the Union, and like to prove the Best Effects of it, if Prosecuted; I Humbly suppose That Your Majesty's so great Concern in the Union, and the Success of it, cannot but make Acceptable to You all such Ways and Means, as, by Consequences of sensible Benefit must Recommend it to all Your People.

THAT seeing it also hath Considerations about Providing for the Poor, Your Pious and Charitable Inclinations already Testify'd Declaring Your Merciful Disposition, give Ground to Hope, That any thing on that Subject will be acceptable, especially

The Epistle Dedicatory.

as being not only a Religious Duty, but a Civil National Interest of the Highest Concern, for Procuring Blessings, and Preventing Judgments from Heaven; the Scripture also Requiring it with Promises, particularly relating to Your Station, That by Mercy and Truth Princes are preserved, and That the Throne is Upheld by Mercy.

AND whereas amongst other Testimonies of Your Charitable Disposition, You have had the Favour of Providence to be the First of Your Royal Race Erecting *Lumbard* Offices for the Benefit of the Industrious Poor, not before known in any of Your Dominions; and That some by Mistake, through want of Due Examination, have Endeavour'd to Diminish the Reputation of this none of the least Glories of Your Happy Reign, by pleading the Persons therewith Entrusted to be unfit for such a Trust; and that the Powers, according to which they Act, granted them by Your Royal Patent, are not so agreeable to True and Pure Charity, as what they aim at; I having fully Inquir'd into this Matter, did Judge it might be a Service acceptable to Your Majesty, To clear beyond Exception

A 3

tion

The Epistle Dedicatory.

tion, as I humbly suppose I have done, That Your Royal Patent in the Terms therein Mention'd is a very Commendable Act of Charity: And that those Entrusted therewith have improv'd them, as becomes Prudent and Good Men: And, That other Powers pretended to be more suitable, are not so suitable to True Charity and a prudent way of Dispensing it, as those by Your Majesty already Granted to the Charitable Corporation.

HAVING also taken Notice of a Vulgar Error generally claim'd by Men and yielded by Women, *That Man is naturally a more Noble, and more Excellent Creature, than Woman*; which Opinion hath been so unjustly push'd by some Learned Men, as to plead, by seeming strong Reasons, *That a Female ought not to succeed in Regal Government*; and so by others, That I have seen a Book, wherein the Author not wanting Wit, Endeavours to prove, *That Women are but a Finer kind of Brutes, and that they have no Rational Souls*; I finding my self capable, not only to Refute these False Notions, but on the contrary to make it Evident by Invincible Reasons, *That Woman is Naturally a more Glorious, Honourable and Excellent*

The Epistle Dedicatory.

cellent Creature than Man, with respect to preferable Qualifications both of Body and Soul; Judged That I could Offer such a Service, for Vindicating the Honour, and Maintaining the Dignity of the Female Sex, to none more Fitly and Deservedly, than to Your Majesty.

As being the Eminent Person of Your Sex, on whom the Eyes of the World are most Fix'd, Your Successes Admir'd, Your Power Dreaded, Your Happiness Envy'd, and Your Fame like to Descend to Posterity with as much Applause, as any of Your Sex, that was ever, before You, as You are, Advanced by God to a Dominion over Men in so High a Station.

And all with a special Regard to Your being Favour'd of God with Elevation, and Preference in all Your Competitions above one of the most Potent, Formidable, and most Exalted Kings in his own Thought, and that of all about him, until Debating With You, That ever before him pretended to an Universal Monarchy; which gives in Your Majesty a most Remarkable Instance Concurring to Favour and Fortifie my Argument, at the same time of its being

The Epistle Dedicatory.

being brought to Light, after such a Manner as it was never before, for the Preferable Excellency of Your Sex above that of Man.

Which Argument is also Intermix'd with Explanations of several Figurative Expressions in Scripture, and of a Hidden Sense in many Words and Names so Uncommon and Surprizing, and withal so Instructive, That I Hope they may Yield Your Majesty a pleasant as well as profitable Diversion.

THAT the Council of God may be ever with Your Majesty, That he may Bless You more and more with the Shining Lustre of all those more Glorious Enduments of Your Sex after mention'd, which make Woman the Glory of the Man; and That he may Direct You by his Spirit in all Your Concerns so, as shall be most for his Glory and Your Good Temporal and Eternal, is the sincere Prayer of,

May it please Your Majesty,

Your Majesty's Most Humble,

Obedient, Faithfull

Subject and Servant,

JAMES HODGES,

SEASONABLE
REFLECTIONS
ON
Divers Subjects, &c.

IT is a general Unhappiness of Human Nature, which common Experience teacheth, That the far greater part of Mankind are very prone to imitate bad Examples, obstinately to adhere to evil Customs, and to enlarge upon vicious Habits, while good Designs for publick Benefit, either by mending what is amiss, or by introducing new Advantages, which People have not formerly been acquainted with, are scarcely ever made effectual without much Difficulty and Opposition in any Nation.

This proceeds in a large measure from the general want of a publick Spirit, every one minding their own Things after such a manner as makes the Proverb true, *That what ought to be all Men's Business becomes no Man's Business.*

Sometimes it proceeds from the Opposition of Interest in State Parties, often making, that Offers of Publick Service are more consider'd with regard to the Persons recommending them, than according to what they are really worth.

Sometimes they, in whose Power it is to promote good Inventions, conceive a Prejudice against them, because they are not their own, a thing as unreasonable in Rulers, who are *Patres Patrie*, as it would be for Parents to envy the Reputation of their own Children.

Sometimes the Observers of Disappointments in former Undertakings are ready to conclude the like of those succeeding, without examining the Difference.

Sometimes the most valuable Inventions are of such curious Contrivance that they cannot be comprehended at a slight
B View

Seasonable Reflections

View, and then the Precept, *To dig and search after Wisdom as for hid Treasure*, being forgot, Men are easily content to be ignorant of what they cannot understand without more Time and Pains, than they think fit to allow.

Sometimes good Undertakings are misrepresented by those of a differing Interest, to the abusing of the Opinions of well-meaning Persons, by hearkening to the Insinuations of one Side, without doing the common Justice of lending both Ears equally to the Plea of both Parties.

Some think it a good Argument against any Invention, That, if the Inventor is to have Gain by it, then all his Pretensions to Publick Good are but a plausible Handle to promote under that Covert private Advantage, and nothing else.

As if any such Consequence could be found in good Sense, Reason, Conscience, Scripture, or the Light of Nature, that when an Invention is fall'n upon of Universal Profit every one ought to receive the Benefit of it, except the Inventor.

Neither ought we here to omit the Consideration of the subtle and spiteful Instigations of the common Enemy of Mankind, as well with respect to Temporal as Eternal Happiness, in most, if not in all, Discouragements and Oppositions made to Publick Good, which may give a seasonable Warning to all concern'd to take heed how far they may be acting as Servants and Instruments employ'd by Satan therein.

The last Consideration I shall offer on this Head is, That tho' good Inventions, good Counsel, and good Undertakings, are always a favourable Gift of Heaven to the Authors of them; yet it doth not follow that the People to whom they are made, and Persons truly concern'd in them, are always favour'd with the like Gift, impartially to Discern, Embrace, or Approve the Benefit offer'd by them, whereof many Instances might be given, which this short Discourse hath not room for.

Now I suppose it may be a proper Consequence of these Reflections, if, for a Help to prevent such Mistakes, a general View be propos'd in the next place of the chief Improvements for Publick Benefit, which are yet wanting in the Nation.

That when Inventions are fall'n upon, and Proposals offer'd relating thereto, the Greatness of the Common Concern therein may draw Attention to Examine, and Inclination to Approve, Recommend, and Encourage impartially, according as the Thing shall be found to merit, common Approbation being a great Step towards the Success of any good Undertaking,

taking, which is not to be expected, at least on solid Ground, unless Hearken'd to and duly Examin'd.

THE first of these, which I Propose and Recommend to the good Opinion and Zeal for promoting it of all who wish well to their Country, the Thriving whereof must always reach the particular Concern of every private Person in it, as well as the general Interest of the whole, is, The Fishing Trade.

This being one of the chief Trades, which of all others yields the greatest Profit at the least Expence, gives the greatest Help for promoting Navigation, so necessary for the Strength and Defence of the Nation, is one of the best Means for employing great Multitudes of Poor, which lyes as a Duty upon the Government from the Laws of God and Nature, as well as from prudent Consideration of real Interest; and a Trade, the whole Materials whereof Providence hath lay'd to our Hand more, than in any other Nation of *Europe*; which makes us the more Blame-worthy if we slight it.

This Trade is the very Original Fund of all that great Wealth and Power, to which the *Hollanders* have Rais'd themselves from a low Estate.

And, if to the high Estate at which *England* hath arriv'd by other Means this were added, the Enlargement of Power and Wealth, with Encrease of Navigation, and all other Trade, which, with the Blessing of God, might therefrom be expected, can scarcely be told before it is Felt.

Especially considering that the Nearness of our Coasts to the Places furnishing that Trade must give us many great Advantages for promoting it above what the *Hollanders*, at so much greater distance, requiring Time, Labour and Expence before they reach their Business, can pretend to.

And tho' formerly it might appear a reasonable Discouragement, That the *Hollanders* could live harder, and labour at much easier Rates than the *English*, yet that Objection is now remov'd by the Union, there being no Place where the Labour of the Vulgar is cheaper, and their Food more moderate than in *Scotland*.

Next I propose the Manufacture of Linnen, which, tho' formerly difficult to be promoted in *England*, yet, for the mention'd Reasons, is as like to succeed in *Scotland*, as in any other Place of *Europe*, especially considering the universal Disposition of the People towards this Trade, and their Skill therein already Acquir'd, there being no finer Linnen spun

or wrought any where, than amongst the *Scots*, and no People more dexterous and fit for that Employment; so that this Trade seems there only to want Regulation and Encouragement.

Whereby great Sums might be sav'd to the Nation, which are carry'd out yearly for purchasing that Commodity, beside another large Occasion for employing the Poor, as in the Fishing Trade just now mention'd.

And indeed all who pretend to be zealous for the good Effects of the Union can never propose any Means more proper for that End than the promoting of these Two Trades, which promise so great Advantages to both Parties united, and without which certainly the mutual Benefit of the Union can never by any other Means be so sensibly perceiv'd on either Side.

In the Third place I propose and recommend all such Ingenious Inventions as can find out a Way for Freeing the Nation from that Imposition upon Land Product, and the Liquors made thereof, commonly call'd *The Excise*, which lyes so heavy upon Landed Men's Estates, greatly diminishing both the Ground Value and yearly Rent thereof, and which also presseth so hard upon those of inferior Rank, by enlarging their Expence almost to double for all drinkable Liquors made of *British* Product, both which Inconveniences might find a Remedy very advantageous to the Nation and comfortable to all the People, if a better Method were fall'n upon for advancing those Sums, which are now rais'd by *The Excise*.

A Fourth Invention yet wanting for National Improvement, and which would give unspeakable Benefit if found out, is, a better way of Raising these Sums for publick Service which are now Rais'd by that Imposition upon Trade call'd Customs, certainly one of the worst Customs that ever was Invented for clogging the Success, hindering the Thriving, and discouraging the Industry of a Trading People, tho' it hath unhappily so gone into a Custom in all Nations, as makes them agree in crouching under the Burden, every one supposing, that in a Malady so universal, and of so long standing, for which no Remedy hath been found, no Remedy is to be expected; altho' in the mean time it must be acknowledg'd, that this is the very worst and most pernicious Fund, with respect to Trade, of all other that ever were Invented to raise Money for Publick Service.

Neither should I have adventur'd to propose a Change of so bad Customs, and so long adher'd to, as the Custom of
Customs

Customs on Trade, and the Custom of Excise upon Liquors made of the Nations Product, if I were not very well assur'd that both these Branches of the Publick Revenue may be supply'd a better way, and rais'd as full by other Methods having no such bad Influence either on the Value of Lands or on the Trade of the Nation, and which I hope to clear before it is long, wishing that this Hint may prepare a Disposition for Receiving and Putting in practice what may be of so great Use to all the Concerns publick and private of the whole Nation.

Next I propose, as a National Improvement yet wanting and meriting great Encouragement, all such ingenious Inventions as propose a reasonable Way how to prevent in whole or in part the contracting of new Debts upon the Nation by raising the Supplies, and for paying off the old in the most insensible Way, which are now grown to such a Height by an expensive and tedious War, that a more reasonable Service can scarcely be offer'd for the Good of the Nation, than Ways and Means for an easy way of Clearing the Publick Debts, Retrieving the anticipated Funds, and Relieving the People of so heavy a Charge upon their Estates, Trade, and daily Expence, as so great Debts must load them with before they are pay'd, if some ingenious Contrivance is not fall'n upon to prevent it.

The last of these Inventions which I am here to propose as greatly wanted, and meriting all Encouragement, whenever propos'd to purpose in whole or in part, contains all such Pious and Ingenious Contrivances, whereby the Poor may be effectually provided for.

And whereby not only those Poor who are Objects of Alms-giving may be taken care of and supply'd suitable to their Condition and Capacities, but also those of the poorer Rank having a sufficient Subsistence according to their Quality by their own Industry, may have ready Assistance upon Reasonable and easy Acknowledgments, without taking Advantage of their present Necessity, in all those Straits and Difficulties, wherein they may happen at any time to be involv'd.

THE Poor are always a heavy Tax upon the Nation, as well in Time of Peace as in War, and perhaps never Heavier than at present, which I have heard estimated by some judicious Persons at no less than Two Millions yearly, counting together the Poor's Rate, with occasional Contribu-

tions for Charitable Uses, and the Alms given every Day to the Poor in the Streets, or otherways.

Whereas the half of that Sum better manag'd might not only save to the Nation that great Expence, but by employing the Poor suitable to their Capacities, as is done in *Holland*, might make them, who are now a Burden, a real Gain to the Nation in more perhaps than the Two Millions yearly Charge they are at on the Poor's Account.

So that if the Civil Interest of the whole Community, consisting in the Government and People, is duly consider'd, they have no Concern greater for advancing National Benefit than providing for the Poor, both as Objects of Alms-giving and as of that Rank, who are less Rich, when in want of Help for carrying on successfully the Trades whereby they subsist.

But beside any Civil Advantage to be so reasonably expected this way, it is a Duty press'd upon all Governments and all People, with more Threatnings of Judgment upon the Neglect, and more Promises of Blessing on the Performance of it, than any other Duty whatever in the reveal'd Will and Word of God, as is abundantly clear'd in the Discourse upon Charity, beginning Page 18 of my late Treatise, Entituled, *Communication of Property, &c.* where also many particular Instances are given of most eminent Judgments of God inflicted upon People and Persons for want of Charity, and of eminent Temporal Blessings bestow'd as a Reward of it.

So that the Case of this National Interest is far different from all the other I have propos'd, seeing of all those it may be said, as *Paul* does of Marriage, *There is no Command from the Lord about them*, to wit, whether the Fishing Trade, Linnen Manufacture, and a happier Way of raising Supplies for Publick Service, be promoted, yea or not.

But as to Charity in providing comfortable Subsistence for the Poor, and Relieving our Brethren in Straits, it is all along set forth in the Scriptures, as the principal Touchstone for proving the Reality of our Love to our Neighbour, without which all our Pretensions to the Love of God are frivolous and vain, as is fully explain'd in the said Discourse upon Charity.

Infomuch that whatever Successes a Nation may appear to be favour'd with in their publick Concerns, while the Cries and Groans of the Poor are not regarded, it may give but a very melancholy Aspect to a wise Observer of the Providence of God, seeing it looks so like a heaping of Guilt, making way for greater Judgments in the End upon a People so left to the Plague of their own evil Heart, as to slight and cast at
their

their Heels, not only the mention'd innumerable Admonitions of God, and Remembrances of Instruments rais'd up by him pressing that most eminent Religious Duty, but even their own as eminent Civil Interest, as if they were resolv'd rather to do Evil to themselves, than to do Good to the Poor for God's Sake.

There being nothing more certain than that Prosperity is never given as a Blessing of God to any either People or Person, who have no Share in the Blessing by him pronounc'd on those who consider the Poor.

And that it is impossible to plead on good Grounds that the Favour of God is or can be there, where Charity is wanting, as I have abundantly clear'd from many Scripture Proofs and Instances in my Discourse upon Charity contain'd in the said Treatise.

By these, and many other Considerations of the like nature, I came to be persuaded that I should do a Service most acceptable to God, and most useful and profitable to the whole Nation, with respect as well to their Civil as their Religious Interests, if I could fall upon a Way for promoting an universal Charity in all its various Branches, after such a manner, that all Contributors to so good a Design might find each their own particular Account in so doing, which in an Age where Self is grown so fervent, and Charity so cold, seem'd altogether necessary to the Success of any such Undertaking.

And I suppose I have been favour'd with a very happy Invention, and most suitable for that Design, contain'd in my said Treatise, certainly practicable, and failing in nothing of all I have there propos'd, either as to an universal Provision for the Poor, or as to the particular Benefit of all who contribute to it, as I hope shall appear to the Conviction of all, when I find a proper Opportunity for a more ample Explanation of what is contractedly there set down, and with some such need of Illustration as might prevent its being embrac'd by any other Government, before our own had the first Refusal of it.

Here I take notice of a Coincidency of Providence, which I at first observ'd with great Satisfaction, to wit, That at the publishing of that Treatise, wherein, as the Explanation will clear, I had laid a Way not only for employing all the Poor, and subsisting those incapable to work, but also for erecting Lumbard-Offices in all the Trading Towns of the whole Kingdom, for helping the poorer sort of industrious Trades People in all their Difficulties; I found Two Designs

already form'd, and as it were laid to my Hand, most useful for Carrying on those good Purposes, to wit, a Lombard-Office erected by Her Majesty's Patent, already set on foot in *Westminster*, by the Name of *The Charitable Corporation*, and at the same time a Proposal publish'd for employing the Poor of *London* capable of Work, and subsisting those incapable, which goes by the Name of *The Charitable Fund*.

Now I having settled this with my self, as an inviolable Maxim, absolutely necessary to the nature of true Charity, that my Pretensions to a larger Charity should never oppose or discourage any Designs form'd for promoting it in a Measure less comprehensive, but on the contrary should Assist and Encourage them as far as my Contrivance could reach.

Accordingly I resolv'd to propose in my Explanation of the Invention contain'd in the said Treatise, That if it should please God to bless my Purposes with Success, all the Lombard-Offices in the whole Kingdom should be Ingrafted upon that already erected by Her Majesty's Patent, so that the general Management of the whole should be deriv'd therefrom, as Streams of that Original Fountain, providentially first open'd in that laudable Branch of Charity.

And on the other hand, That all the Settlements for employing the Poor capable, and subsisting those incapable of Work, throughout the whole Kingdom, should be Ingrafted in like manner upon the Charitable Fund, when constituted, in Conjunction with the already happy Charitable Constitution of *Bristol*; and that the general Management of all should be deriv'd from those, as Originals of the other Streams to be order'd in that laudable Branch of Charity in the whole Kingdom.

But, according to the above-mention'd Observations upon the Difficulties, which usually attend the Endeavours of private Persons for advancing Publick Good, I soon found some Tares arising amongst the good Wheat; and that the same Enemy, who, by some Prejudices conceiv'd, prevail'd to divide *Paul* and *Barnabas*, and to rend asunder their due Charity and friendly Concurrence in Propagating the Gospel, which, of all other Acts of Charity, is the Chief and most Blessed, had found out some way to stir up such Differences betwixt the Authors and Supporters of those two Praise-worthy Undertakings, to wit, That of the Charitable Corporation, and that of the Charitable Fund, as, in a great measure, do threaten to Disappoint and Overthrow the good Designs of Both.

For having taken Notice of some Papers published by each, it was easie to perceive somewhat like an uncharitable Rubbing upon one another, arising from a supposed In-
croachment upon one another's Rights, already in Possession on the one side, and sought after on the other, looking rather like a subtil Device of Satan to frustrate Both, than a probable way for promoting Either.

And having consider'd that nothing can be more contrary to true Charity, nor that doth more discover a Defect at the Root, whatever the outward Pretences are, than to be ready to receive into our Belief any Reproach or Calumny against our Neighbour's Good Name, which the Scripture tells us is preferable to great Riches, and is indeed a Moral Robbery, greater and worse by far, than that of Robbing ones Money or Goods on the High-way; especially when we have not duly examin'd the Truth; and more, if without the said due Examination, we not only believe such evil Sur-
misings our selves, but spread them to the Abusing of the Belief of others; but most of all, when all is false, and no Truth in what we alledge and spread to our Neighbour's Prejudice, I was cautious therefore in venturing to fix my Thoughts where the Blame might lie, until I should fully search into the Truth of the Matter, according to the Desire awakened in me by observing such apparent Opposition of Charity to Charity.

WHereupon hoping for the Blessing of the Peace-makers, and desirous to stop the Breach of Contention, which, as in letting out of Waters, grows always the wider the longer it is continued, I resolv'd to Inquire into this Thing, for finding out where the Malady doth lie, and proving, if I can be so happy, as to prepare a healing Balsam fit to be apply'd for obtaining an effectual Cure.

And seeing the ripping up of a Wound, and going to the bottom of it, tho' somewhat pinching, is always necessary to a successful Remedy, I shall endeavour, by God's Assistance, to perform that Part as far as I can, with a real Charitable Inclination, and all due Respect to both Parties.

And, if I shall happen to fall under any Mistakes in those Inquiries, or in passing any Judgment on what I find, I hope they shall both find me always ready, not only to submit to a discreet and friendly Correcting of my Error, but, when convinced, to make all due Acknowledgment of it, which true Friendship can reasonably demand.

So far as I could gather the State of the Controversie betwixt these two Parties, to wit, The Establish'd Charitable Corporation, and the Intended Charitable Fund, from the Papers publish'd by each, the Matter at bottom seems to stand thus ;

The Proposer and Author of the Charitable Corporation, designing a *Lumbard-Office*, one or more, as Encouragement should be given, to be Erected by Authority, for Supplying the Industrious Poor with Money upon Pledges at reasonable Interest, and Relieving them from the Extortion of Pawn-Brokers, did accordingly at length procure a Patent from Her Majesty to that effect.

The Proposer of the Charitable Fund had formed a Design to the same Purpose, but intermixt with several other Charitable Purposes; as providing the Poor with Coals, and other Necessaries, at a cheap Rate in the Winter and Time of War; maintaining those that are not able to get their Livelihood, and setting others to Work, &c. as more fully appears in the Title Page of his Book published to that End in the Year 1706.

Both these agreed in their first Proposals about the Manner of ordering the *Lumbard-Offices* by them design'd, with respect to the taking of Interest upon Money lent on Pledges.

But the former having prevented the latter in obtaining an Establishment by Authority, the latter, to Recommend his Proposal as preferable to that of the former, did, with the Consent of those concern'd with him in the Design, change it into a Proposal of lending Money on Pledges without Interest.

The former looking upon this as a Device to ruin his Undertaking, did endeavour to expose the same, as labouring under such Inconveniencies, as must render it impracticable.

Upon which the Proposer of the Charitable Fund falls foul, not only upon the Author of the Charitable Corporation, but upon all concern'd with them therein; as Persons minding only their own Profit and not Charity, because of the said Interest by them taken for Money lent on Pledges, and Recommending his own Proposal of lending without Interest, as a pure Charity.

Taking no Notice in the mean time, that the Charitable Corporation did no more in this Matter, than what he himself had publickly declar'd in his said Book he was to do, if his first Proposal had had the like Success with that of the other.

So that passing by the several Reflections hereby occasion'd on both sides, the Root of the whole Controversie lies in this Point,

Whether the taking Interest for Money lent on Pledges in *Lumbard-Offices*, giving Profit to those concern'd in them, is Approvable, yea, or not? And whether no Charity is to be accounted Pure Charity, but what gives Profit to the Receiver, without any return of Profit from the Receiver to the Giver?

These are the chief Questions which I purpose, God willing, to clear in this Discourse, after Explaining and Examining some Things, which may appear necessary towards a more distinct View of the whole Matter; and to make way for such a just and unbiass'd Judgment thereof, as shall agree with Truth in point of Fact, and with solid Reason in point of Arguing.

And beginning with a brief Account of the Nature, Original, and Usefulness of *Lumbard-Offices*, I do in the first Part of this Digression offer the following Considerations:

That the poorer sort of Trading People, who live by their Industry in making and selling vendible Commodities, may be, and are often, reduc'd to hard Pinches of Necessity, when it so happens that their Manufacture goes not off, but lies on their Hand without finding a Buyer.

In which Case they are forced either to provoke a Buyer, by offering their Goods at a Rate much inferior to the true Value of them, or to pledge them with Pawn-Brokers perhaps at 15, 20, or 30 *per Cent.* Interest for what Money they obtain upon them; otherwise must be both destitute of present Subsistence, and also disabled from procuring Materials for carrying on their Trade.

This Hardship upon the poor Trader is often aggravated by a great under Value of the pledged Goods put upon them by the Pawn-Broker, by their being speedily eaten up thro' so large an Interest, and by such an Account, as he thinks fit to give of them, if they happen to be disposed of by Sale.

It was in Consideration of these Hardships upon the Industrious Poor, by *Jewish* Usurers exacting unreasonable Profit for Money lent them, that *Barrochio*, Bishop of *Padua*, did, in the Year 1490. erect there a House of Charity for lending to the poorer sort Money on Pledges at low Interest, as hath been shewn in one of the Advertisements from the Charitable Corporation.

This was the first Original of all other the like Charitable Constitutions, which from thence was Propagated in *Lumbardy*:

hardy; from which the said Constitutions got the Name of *Lumbard-Offices*, and the Benefit of them, National and Private, was found to be so great, that soon after they spread over almost all *Europe*.

Where, by the way, it is to be noted, That all Nations embracing the said laudable Practice, did agree in taking Interest for the Money lent on Pledges, as the present and first of such Offices Erected in *Britain* now doeth.

So that the chief End of *Lumbard-Offices*, Establish'd by Authority, is to prevent the mention'd and other Inconveniencies to the poorer sort of Trading People, by lending Money upon Pledges at reasonable Interest, and in a nearer Proportion to the Value of the Goods, and by securing the Pledges, that in case of a Sale, the whole Profit of the Goods shall return to themselves, after the Office is pay'd the Money by them lent, with the common and known Interest agreed upon betwixt them.

With another great Advantage to the Pledgers, That whereas Pawn-Brokers can, and often do, take the first Opportunity of selling the Pledge not relieved within the time agreed upon, when they see their own Profit in it, however desirous the Pledger may be to have his own Goods saved for himself; no Pledger can ever be under any such Inconveniency in dealing with a *Lumbard-Office*, seeing there, when the time agreed upon is expired, if the Pledger wants Money, he may bring any Friend with him who hath it; and being pay'd down with some inconsiderable Thing for changing the Security, his Friend immediately receives back his Money; and the Pledger hath allowed him the same time for relieving his Pledge that he had formerly, or as if the Goods had been then first pledged when the said Security was changed.

Beside that Pawn-Brokers do, according to their own Humour, refuse such Goods as they care not to meddle with, tho' new manufactur'd, or at least never yet sold; whereas it pertains to the Constitution of a *Lumbard-Office* to assist the Trader by lending on all Sorts of Goods belonging to his Employment.

Also it is a National Advantage to have the poorer sort maintain'd in a Capacity of supporting themselves by their own Industry and Labour, seeing without that Help, the Publick Charge must necessarily be augmented by providing for them without their Labour.

But the principal Advantage of all is, That altho' such *Lumbard-Offices* may, at their first Establishment, find in-
incon-

inconvenient for them on divers Accounts to lend Money under the usual legal Interest, yet, after some times Settlement and Success, they can not but find it their own Concern and Advantage to lend at Profit much below the legal Interest.

This being a certain happy Effect of all such Constitutions, and well known to those who are acquainted with the Nature and right Management of them, that if a *Lombard-Office* can make Profit by lending at six *per Cent.* when newly Established, they will be able to lend at three or four *per Cent.* with greater Profit to themselves as well as to the Borrower, after they have for some time continued successful in their Undertaking; and always the lower Interest the more Profit.

Which not only must prove a great Encouragement to all manner of Trade; but also furnish an extraordinary Convenience for those of every Rank, and even of the Richer sort; there being few, but who at one time or another, upon occasion either of relieving an unexpected Strait, or gaining an advantageous Bargain, may want Money, when they can have it no where at so ready a call, as from a *Lombard-Office*.

Especially when the Contrivance is so ordered after the Manner abroad, and, as I perceive by the Advertisements from the *Charitable Corporation*, is by them intended, That Persons of all Ranks may have their Pledges so convey'd, that none, except such as themselves think fit to entrust, shall know from whence they come.

Whereby Stocks of unemploy'd Goods, Rings, Jewels, Plate, &c. would become more sensibly useful than now they are, both as a ready Equivalent to present Money, when ever wanted; and as the most profitable way for procuring is both at so easie an Interest, and for any time shorter or longer, as the Borrower thinks fit to desire; which are Conveniencies rarely to be found in any other way of Borrowing.

Making also all Stores of Pledgable Goods in the Possession of those who have them as more useful, so consequently more valuable, to the Increasing Demands upon them from those who deal in them; and so to the general Encouragement both of Domestick and Foreign Trade.

These Considerations, with divers other Advantages to those pledging their Goods in such Offices, and for preventing the Extortion and Hardships, which they are liable to in dealing with Pawn-Brokers, judiciously observed by the Proposer of the *Charitable Fund*, p. 9. of his said Books have made

made me often wonder, That amongst the many Ingenious Inventions in *England* for Publick Good and Private Gain, no *Lumbard-Offices* had been there Erected, after so long time, that many oier National Improvements had been made. And I suppose I might have no less Cause to wonder, if any Designs lay'd against them, when Erected, should find such Success, as to be able to disappoint the Nation of the Benefit of them, or even Their Benefit, who well deserve it for so seasonable and beneficial a National Service; and which cannot be suppos'd to have attain'd the Pitch it is arriv'd at, without considerable, both Expence and Labour.

As for the Opposition which hath unhappily happen'd to arise betwixt the Proposer of the *Charitable Fund*, and this so generally useful *Charitable Corporation*, already Establish'd by Authority, I shall here proceed to give an Account of some Impartial Observations, which are more obvious in the Advertisements publish'd by the Authors of these two distinct Societies, pretending, and I hope really intending, good and very laudable Designs of Charity on both sides, before I enter upon a Narrative of the more exact Enquiries, which I have had occasion to make in that Affair.

Where passing by their Debates about Priority of Time in the different Designs and Endeavours, which appears to be but a Trifling, after the Priority of a just Title of Right, hath determin'd that Controversie in favour of the *Charitable Corporation*.

I must confess, That seriously considering those Papers, and overlooking, what of Heat and Prejudice appears in divers Reflections contain'd in them, I cannot but judge it a Consequence reasonable, just, and agreeable to the Duty of Love, which, in Conscience, we owe to our Neighbour.

That, if taking Interest upon Pledges in a due Proportion, to the Benefit Received thereby, and the Ability of the Receiver, is not a Fault, as a little hereafter is to be cleared; I know not how to shun the concluding it a Fault for any, after such a Constitution is Establish'd by Authority, to propose or endeavour another Constitution lending upon Pledges without Interest.

Because, however generous and laudable a Proposal this may appear to be at first view, which was able, as I acknowledge, to draw my own Approbation as well as that of many worthy Gentlemen concerned therein; yet turning it about, and by a more narrow Enquiry, observing it on all sides, it became easie to perceive it halting in point of True Charity.

In so far as no such Design can be promoted, but by greatly discrediting the former Constitution, and diminishing its Reputation in vulgar Opinion, not capable to penetrate into the true State of the Matter, and consequently the Reputation of the Author, and of many other honourable and worthy Gentlemen concerned with him therein.

Which also seems to be directly endeavour'd by the Proposer of the *Charitable Fund*, in one of his Advertisements, wherein he reproacheth the *Charitable Corporation* for taking Interest, as minding only Worldly Gain.

Which Charge seems to be so much the harder, that thereby he unwarily attack'd both his own Reputation and that of the worthy Persons concern'd with him, who, as appears by the said Paper, gave all their Subscriptions to a Proposal by him first publish'd for a *Lumbar Office*, taking at least as high Interest for Money on Pledges, as ever the *Charitable Corporation* hath done.

Next I account my self oblig'd so to judge, because the Success of any such new Proposal must not only discredit the Reputation of the former, and of the Author, and those with him concern'd, but must certainly Ruin the whole Establishment of the *Charitable Corporation*.

Seeing it cannot be expected that Pledges will be brought thither, where Interest, tho' ever so moderate, is pay'd for the Money lent on them, after another Office is erected, where the Pledger can have as much Money lent on them without any Interest at all.

Now seeing the Scripture declares, *That a good Name is preferable to great Riches*, I cannot find how to reconcile such a Practice with true Charity and Love to our Neighbour, as takes away his good Name and his Riches both at the same time.

Beside, if we consider how many Persons are already settled, and many more to be settled by the said *Charitable Corporation*, in a creditable way of subsisting Themselves and Families by the reasonable Profits thereof; and how it cannot be supposed that the Author could carry on that Undertaking so far as is done, without large Sums of Money as well as great Labour, I cannot think of the shaking loose such a Constitution, at least without a sufficient Provision for making up the Losses of all concern'd in it, upon what Pretences of Charity soever, as any thing better than *Charity falling out with Charity*.

But farther, tho' I should be loath to charge the Author of the *Charitable Fund*, and the worthy Gentlemen therein concern'd

cern'd, as designing an Amusement, by proposing a sufficient Supply to the Necessities of the Industrious Poor, by lending them Money on Pledges without Interest, which Expression appears to have given Offence; yet, after a due perpending, as I think, of that whole Matter, if I say any thing of it, I cannot but ingeniously declare it to be my Opinion, That such an Undertaking may be reasonably suppos'd to be Impracticable, from the Considerations following:

1. The general Coldness of Charity, which made me in all my Designs of promoting it by a voluntary Contribution, as is contain'd in my above-mention'd Treatise, conclude with my self, That all I could possibly say for the Glory of God, or the General National Benefit to be expected from it, would certainly prove of no better effect than beating the Air, if I could not propose sensible Benefit to the Contributors themselves.

And I humbly suppose that all Proposals of Charity without that necessary Ingredient, in an Age where the Worshipers of Mammon, as a Being Omnipotent, are become so universal, are like to be as little regarded upon the Account of Publick as they are on Account of Religious Benefit: and that where the Proposals and Promises of God to reward the Charitable themselves and their Seed with great Blessings are so much slighted, any Proposals for publick Benefit, at the Expence of private Purser, without any visible Return, must probably make but a small Progress.

2. The next Consideration is the Greatness of the Sum, which such a Design doth require to make it effectual; many may think it a small Matter to subscribe a Guinea, 2 or 3, 4 or 5, to a Proposal of large Charity, but to suppose that as much may be gotten that way as will prove sufficient doth require an Experiment of some Thousands of Subscribers before there can be any good Ground to believe it.

3. As to the Instance of the *Glaucha* Charity and *Pietas Hallensis* in *Saxony*, it looks so like an extraordinary Providence of God, as seems rather to be Admir'd than like to be Imitated, especially where so many large Charitable Constitutions are already erected by private Donations.

Whereas the Newness of the Thing there with the visible Effects of the bestow'd Charity might have great, as well natural as religious, Influence on the Minds of People, while on the contrary the Effects of a Charity for lending Money on Pledges without Interest is not capable of being Traced by a like visible Appearance.

Which

Which kind of Charity also, if at all to be hop'd, would much better agree with the visible Effects of building Alms-houses, providing for the Poor, and setting them to work therein, and clearing the Streets of them, than with lending Money on Pledges without Interest, the Effects whereof are not seen nor known, but by the Managers of the Charity.

4. All Persons making Profit by lending out their Money, and many who have no other Way for maintaining themselves and their Families, would, as injur'd by such a general Lending without Interest, concur to oppose it, and render it Impracticable.

5. Seeing evil Customs are so hard to be worn off, that many desirous to deal where they are acquainted, and rather more privately, than they think they could do in an open Lombard-Office, would continue to employ Pawn-Brokers, it would give those mighty Encouragement to borrow on Pledges in such an Office without Interest, altho' they should take no more than Legal Interest from those pledging Goods with them, which is an Expence so insensible for lesser Sums, that few would so regard it as to change their accusom'd Pawn-Broker for a Lombard-Office, whereby the Design of defeating Pawn-broking would not only be disappointed, but turn'd to a contrary Effect.

6. It would give an unspeakable Encouragement to Stock-jobbing, when those of that Art could have Money on Pledges for nothing, which they know how to bestow at perhaps 20 or 30 *per Cent.* Profit or more in the way of Stockjobbing.

And I suppose that in both these last mention'd Cases any Lombard-Office, tho' taking the usual Legal Interest, may have enough to do to prevent their being impos'd upon; but if no Interest were taken at all, the Tentation would be so great, as might make it impossible for them to guard sufficiently against those Arts, which would be contriv'd to abuse them.

7. A Seventh Reason for the Impracticableness of such a Design for the Benefit of the Poor is, That, seeing it cannot be doubted but that in such a Constitution, as well as in others, the better Pledge offer'd would always be prefer'd to that of smaller Value, the plain Effect following thereupon would be, That the Rich Tempted by so great a Profit, as getting Money on Pledges without Interest, would fill such an Office with so great Multitudes of the most valuable Pledges, as would leave no room for those of such small Value as the Poor could bring; so that such a Device would probably terminate in the Advantage of the Rich, with the Loss and

Neglect of the Poor, and depriving them of the Benefit which seems thereby to be intended for them.

8. And lastly, Tho' Money could be reasonably expected for one such Office to lend on Pledges without Interest, yet the erecting so many as Seven more in *London, Westminster, and Suburbs*, as is design'd by the *Charitable Corporation*, and much more so many as would serve all *Britain*, must appear to any impartial Judge a Thing wholly Impracticable, and never capable of answering the general Necessities of the Poor in the Matter of Lending on Pledges, as the other, taking a moderate Interest, may certainly do.

These Considerations impartially weigh'd may suffice at present for clearing, that such a Design of Lending upon Pledges without Interest is like to prove either Impracticable, or not Practicable without great Inconveniences, very unsuitable to the End of pure Charity, for which it seems to be intended.

And when I come to treat about Usury, how far to be approv'd or condemn'd, I hope to clear farther, that such a way of free Charity in the Case before us, could not well agree with a just Distribution of Charity, altho' it were Practicable, without the mention'd Inconveniences.

I find also in a late Advertisement from the Author of the *Charitable Corporation* a fair Offer made to the Author of the *Charitable Fund*, and very favourable to his Design of Lending upon Pledges without Interest, whereby the former, willing to engage in a mutual Assistance with the latter for the Benefit of the Poor, even in the Point of Lending without Interest, offers him the Benefit of his Charter, the Use of his Office, and Assistance of their Methods already fix'd, with the Experience of their Success in a considerable Time's Practice, and what other Service is in his Power that can contribute to help forward his Purpose of Lending upon Pledges without Interest.

And seeing such an Offer, if embrac'd, could not fail of saving a great Expence to the Person to whom it is made, that must be necessary in any other Way that probably can be contriv'd for carrying on his Design, it seems very reasonable to conclude, that nothing but a rooted Prejudice could be the Cause of rejecting so friendly and advantageous a Proposal.

In which Opinion I was soon confirm'd, when, in Answer to this Advertisement, I happen'd to see another from the Author of the *Charitable Fund*, as hot as Fire, loading not only the Author of the *Charitable Corporation*, but those concern'd

cern'd with him in that Establishment, with divers very heavy Charges of Falshoods, great Misrepresentations, and being guilty of publishing abominable Untruths, ending with these Words in the last Paragraph: " That such Misrepresentations as they, to wit, the Persons of the *Charitable Corporation*, have made, do by no means recommend them as fit Trustees for the Management of Charity, and therefore 'tis an airy and ill-grounded an Expectation, that the Gifts or Loans design'd for the *Charitable Fund* should be transferr'd to any Hands, who dare make so bold with Truth, and thereby give but too great Cause of Suspicion how they may acquit themselves in other Points of Charity, and Justice.

Now we are to take notice that all these Expressions so inflam'd with a hot Resentment, do principally level at a Competition about taking Interest, mention'd in the last Advertisement from the Author of the *Charitable Corporation*, wherein he undertakes to prove, that the Author of the *Charitable Fund* did propose to take far greater Interest for Money lent on Pledges, than ever was taken by the *Charitable Corporation*, but chiefly that part which ends this Proof with the Words following.

" For 6 Pence Mr. N. (that is, the Author of the *Charitable Fund*) propos'd to take one Half-penny per Week, (being 2 Pence per Month, and 2 Shillings 2 Pence per Annum for 6 Pence) which is above 400 l. per Cent. per Annum, for that which the *Charitable Corporation* lends gratis.

As to the Author of the *Charitable Fund*, his Answer made to this Competition, charging all with great Misrepresentations, abominable Untruths, &c. and provoking to publish in what Page of his Proposals these Particulars are to be found; I must confess, I was not a little surpriz'd to see that Ingenious Gentlemen, by what Oversight I cannot tell, led so far to serve the Interest and vindicate the Reputation of the Author of the *Charitable Corporation*, as to quote out of his own Proposals, Page 5, Article 16, those very Words, which, tho' not the same with those of the Author of the *Charitable Corporation*, yet by necessary Consequence do confirm the Truth of what the said Author alledgeth, to a demonstrable Conviction of all, who will be at the Pains to compare the Words of the one and the other.

For his own Words by himself quoted being: " That in his Proposals it is mention'd, that Money should be lent after the Rate of One Farthing in the Pound per Week, — besides One Farthing more in the Pound per Week, for the

“ Trouble and Charge of the Lumbard or Pawn-Office—
 “ Provided always, that to avoid Fractions in the Accounts
 “ of the *Charitable Fund*, the Pawn-Money, which should be
 “ taken for any Shillings or Pence over or under a Pound,
 “ should be reckon’d after the Rate of a Farthing in the
 “ Pound *per Week*, besides what the said Governors should
 “ think fit to be taken Over or Under a Farthing more in the
 “ Pound *per Week* for the Trouble and Charge of the Office.
 It is plainly evident that these Words proposing a Farthing
per Week on any Shillings or Pence under a Pound with a
 Farthing more for Charges, do unavoidably infer, that a
 Half-penny *per Week* was to be paid for Six Pence, which by
 Fifty and Two Weeks in the Year, makes Two Shillings and
 Two Pence for Six Pence, being more than 400 l. *per Cent.*
 as the Author of the *Charitable Corporation* truly affirms.

And by the same Calculation the other Assertions of the
 said Author relating to this Point, to wit, That Mr. *Le Nud*
 propos’d to take more than 20 *per Cent.* for 20 Shillings, which
 the *Charitable Corporation* lends at about 7 *per Cent.* for both
 Interest and Charge.

And to take near *Cent. per Cent.* Interest for half a Crown,
 which the *Charitable Corporation* lends at Five *per Cent.* Interest
per Annum without Charge, are in Point of Fact really true.

Tho’ in the mean time I confess this may be look’d upon as
 a taking Advantage of Words express’d in a large and plia-
 ble Sense, which probably would have been put in another
 Form, if the Proposal had taken Effect.

Neither perhaps doth this Advantage taken so much reflect
 on the Author of the *Charitable Fund* his Proposal, as it doth
 on the Heat of his Passion, whereby he hath been unwarily
 prompted to charge the *Charitable Corporation* with great Mis-
 representations, abominable Untruths, &c. for publishing a
 Fact materially and demonstrably True.

And I should incline to blame the Author of the *Charitable
 Corporation* for blowing that Coal, tho’ lying in his way, if
 I had not observ’d the Provocations given him by a former
 Advertisement from the *Charitable Fund*. So Running Down
 the *Charitable Corporation* for taking Interest for Money lent on
 Pledges, as minding only their own Worldly Gain; and
 charging them for some Pleading in their own Case, about
 Things yet in Debate betwixt them, as acting contrary to
 Love, Truth, and Goodness.

While I was musing on these so odd Accidents happening
 betwixt Two Parties pretending Equally to laudable Designs
 of promoting Charity, and, wishing to be at the Bottom of
 them

them, so as might enable me to satisfy all desiring to be inform'd as well as my self, about what farther Evidences of the Truth might appear needful, beside those which I have already observ'd. I happen'd contingently to come into the Company of Mr. *Higgs*, the Author of the *Charitable Corporation*, without his Fore-thought or mine, tho' design'd by a Third Person, who was the Occasion of our coming together: By whom, after some Discourse, I was discreetly Invited to his Office, with a Promise to lay before me such Papers and Records, as should fully inform me of all I desir'd to know of the State of their Affairs, general, or particular.

Which Invitation being by me Embrac'd; I was there certify'd of the following Particulars.

That, whereas the Author of the intended *Charitable Fund* hath by a piece of Paper affix'd at the Head of his last Advertisement but one, desir'd that it should be well observ'd, that, after the same had been distributed, the *Charitable Corporation* had given Notice, That they lend Six Pence, or under, *gratis*: and from Six Pence to Twenty Shillings taking the Interest and Charge for no longer Time than the poor Borrower keeps the Money, thereby insinuating as if his said Advertisement had sham'd them out of some former evil Practices by them us'd, before the same was by him publish'd, to wit, of lending nothing *gratis*, and taking Interest for longer Time than the Borrower keeps the lent Money; I found it clear'd to my Satisfaction, that this Charge against the *Charitable Corporation* hath no Truth in it, and is to be reckon'd amongst the other Mistakes, which the Author of the intended *Charitable Fund* hath fall'n into thro' Prejudice, and slighting the Liberty of Examining the true State of that Office, which he had in his Offer, and is now by their publick Advertisements offer'd to all, who please to accept it.

For, whereas the said Advertisement from the intended *Charitable Fund* was not publish'd until November 1708, I found in the Records of the said Lumbard-Office, that at a General Court held there on April 27. 1708. it was agreed to lend Six Pence and under *gratis*.

That at the same Court it was agreed, That the Money of all Forfeitures happening in their Constitution should be employ'd in lending to the Poor Money on Pledges *gratis*, which was Six Months before the publishing of the said Advertisement from the *Charitable Fund*.

I found also a much earlier Disposition in the *Charitable Corporation* to lend Money on Pledges *gratis*, insomuch that at a Committee held on Jan. 22. 1707. it was agreed to

move the General Court to lend all Sums from half a Crown and under, without any Interest or Charges at all, which was a Year and Nine Months before the said Advertisement from the *Charitable Fund*.

This Resolution of the said Committee, was by a General Court held on the 27th of the said Month, tho' not absolutely disprov'd, yet found to be inconvenient for the Difficulties of their first Upsetting, and therefore laid aside, until they should be in better Circumstances.

But the same General Court agreed to lend from Two and Six-pence to Ten Shillings at Five *per Cent.* yearly Interest, without taking any thing for Charge; and from Ten Shillings and above at Six *per Cent.* yearly Interest, and a small Allowance towards the Charge.

And I found it mark'd, that the said *Lumbard-Office* had, at this Rate, reliev'd the Necessities of above Four Thousand poor People by the Month of *October* in the Year 1708.

I also saw an Order of the said General Court held on the 27th of *January*, 1707. exactly adjusting the Interest of lent Money to the different Times, during which it is to be kept by the Borrower, which the Author of the *Charitable Fund* alledged was not done till after the publishing his Advertisement in *November* 1708.

Of which Order I procur'd an Abstract for General Satisfaction about the just Care of the said *Lumbard-Office*, that no more Interest be exacted than for the Number of the Days, during which the Borrower keeps the lent Money; to wit,

One Farthing for the Interest,

Of Two Shillings Six-pence for	60 Days.
Of Three Shillings for	50 Days.
Of Three Shillings Six-pence for	43 Days.
Of Four Shillings for	38 Days.
Of Four Shillings Six-pence for	33 Days.
Of Five Shillings for	30 Days.
Of Five Shillings Six-pence for	27 Days.
Of Six Shillings for	25 Days.
Of Six Shillings Six-pence for	23 Days.
Of Seven Shillings for	21 Days.
Of Seven Shillings Six-pence for	20 Days.
Of Eight Shillings for	19 Days.
Of Eight Shillings Six-pence for	17 Days.
Of Nine Shillings for	16 Days.
Of Nine Shillings Six-pence for	16 Days.
Of Ten Shillings for	15 Days.

Which

Which Orders in the *Charitable Corporation* clear it to be a great Mistake of the Proposer of the Intended *Charitable Fund*, that in Article 2^d of his Advertisement publish'd November last, he affirms, That the *Charitable Corporation* lends not from Half a Crown to Ten Shillings for less time than two Months.

And Article Fourth, That the *Charitable Corporation* lends not under Half a Crown, and that at Interest too.

I did also see about twenty Orders and Resolutions of the said *Charitable Corporation* for Regulating the Methods of their Constitution,

To the Advantage of the Poor.

To the Fidelity of Management in all intrusted.

To the Safety and Security of the Subscribers, and for returning their Money with five *per Cent.* when desir'd. And,

To the general Benefit of the Publick, especially with respect to Trade.

In all which I find such strict Care, Exactness and Prudence, in preventing Miscarriages, as I confess have fix'd in me a very firm Opinion of the Honour, Personal Merit, and good Intentions of the Managers of the said Office, tho' altogether unacquainted with them.

And, which puts me out of doubt, That could I procure by my afore-mention'd Invention, the Erecting of *Lambard-Offices* in all the chief Trading Towns of *Britain*, my above declared Resolution of ingrafting them all upon this first Establish'd Office, was providentially so well grounded, as after Examination, leaves me no room to suppose, That any other in present Competition with that, for a better Regulated or more pure Charity, doth either better or so well deserve it.

Though, as to the other excellent Designs of Charity propos'd by the ingenious Author of the *Charitable Fund*, no Body can Approve and Applaud them more, than I do.

I there also found the Copy of a Letter sent by the *Charitable Corporation* to Mr. *Le Nud*, the Proposer of the *Charitable Fund*, dated April 3^d 1708. giving him Notice, That their Charter was already pass'd for lending Money on Pledges at legal Interest; and therefore warning him not to proceed in procuring an Incorporation of his Subscribers to the same Purpose, as he then gave out, lest they should be oblig'd to oppose him.

This Letter is written by Mr. *Higgs*, Inventor of and Secretary to the said *Charitable Corporation*, of whose Civility to Mr. *Le Nud* I took Notice in the last Paragraph thereof in these Words:

'S I R, I wish well to all your other good Purposes, and should be very sorry if, for the sake of one Thing you see done to your Hand, you should hinder other good Things by your self propos'd, and of real Use, and wanted by the Publick, which I hope your own Discretion will prompt you to prevent.

To this Letter I saw Mr. *Le Nud's* Answer, dated April 15th 1708. The Substance whereof is,

That the Poor will need all that can be done for them on both sides; that there is no Cause for opposing one another, when engag'd in a Design, wherein there is room for more than they can be able to answer; and that the *Charitable Corporation* have no reason to be jealous of being undermined by the *Charitable Fund*, unless they think it likely to serve the Poor on easier Terms, and that they should be hurt, if the *Charitable Fund* help them without Advantage to themselves; and that therefore they are resolv'd to defend themselves against any Opposition from the *Charitable Corporation*.

Thus was the War first proclaim'd betwixt these two Parties, in Competition with one another, about Pretensions to Charity, which hitherto hath been so far from finding a Peace-maker, that the Charity due to one another seems to be turn'd into a Monster of such an unnatural Mixture, as may deserve the contradictory Name of *Hostile Charity*.

And seeing I am now at the Fountain Head of all their Differences, when Mr. *Le Nud*, at least by a seeming In-croachment upon the already Established Right of the *Charitable Corporation*, had Propos'd an Incorporation of his Subscribers for lending Money on Pledges, and taking Interest for the Money lent as well as they. How far this may appear, to evidence an unfriendly and uncharitable Disposition in Mr. *Le Nud*, towards the *Charitable Corporation*, I shall not pretend to inquire.

But this I think I may safely affirm, That all Persons understanding the true Nature of Charity, which is always Unitive and Amicable and Opposite to Separation and Contention, must Allow

That Mr. *Le Nud* had acted much more like one Influenced by True Charity, if either he had let fall that part of his Charitable Designs, which relates to Lending on Pledges at Legal Interest, when he saw that another was settled in that Right before him by Lawful Authority; or, if he Resolv'd to continue in that purpose, he had pursued it in a friendly Conjunction with the *Charitable Corporation*, rather than

than by a Divided Settlement, which he might easily have foreseen, as he now finds by Experience, could never be either Effectuated or Prosecuted without Rending asunder the due Bond of Charity Betwixt them.

And this not only in that Parity of Design with the *Charitable Corporation* in taking Interest for Money Lent on Pledges, but in that more Refined, and Purer Charity, as he supposeth of Lending without Interest at all.

The Mistaken Notion whereof I have in part cleared, and will farther appear by what is to Follow.

Adding here only, That being credibly inform'd that the necessary Charge of Erecting and Maintaining the *Charitable Corporation* for Publick, as well as Private Benefit, hath already cost the Inventor Mr. *Higgs* above Six Hundred Pounds, I cannot suppose it consistent with any True Notion of Charity to offer any Proposal so effectually Destructive of his good Design as the Lending on Pledges *gratis* would unavoidably prove, if it were either practicable or approvable (as, for the Reasons mention'd, and to be mention'd, I suppose it is not) without taking any Notice, either how Mr. *Higgs* his said Expence should be Repay'd, or how he and his Family and other Persons and Families, whose comfortable Subsistence depends on the said Office, should be otherwise provided for.

But in so far as Mr. *Le Nad*, tho' in other Things sharp sighted, hath overlook'd this Obvious Point of due Charity and Justice, or hath been led to mistake his own Computations; and to charge the *Charitable Corporation* so uncharitably, while pretending to pure Charity, and to falsifie the Truth in plain Matter of Fact for want of Inquiring, in the Instances above-mention'd, I shall make no other Reflection upon those Things which appear so unsuitable to the Pious and Ingenious Considerations about Charity in his Book, and in some Parts of his first Advertisement; but to observe, what a mighty Influence Prejudice once conceiv'd, and nourished by Contention, the Eldest Daughter of Pride, hath often, even upon the Best of Men, to make them forget themselves, and to Blind their Eyes from seeing and doing the Right and Justice, Owing, as well to their own Interest, as that of others. Whereof all the Errors here observed in pretending to plead Truth, are such evident Proofs, as have no need of farther Examples.

And which also prove how far the Heats of Passion do obstruct our Attentiveness and Prudence in discovering Right and Wrong, either in our own Concerns, or those of others, when

when once it usurps a Tyranny over Love, in which Case only it is Hurtful and Blame-worthy, as in the Progress of this Treatise is to be further cleared.

NOW after this Account of the Opportunities I have had to Inform my self more fully of the True State, Condition and Management of the said *Lumbard-Office*, and how far the Accusations published against them are false, having no ground, but a conceived Prejudice supported by a Neglect of Examining the Truth in point of Fact, I suppose every Considerer of this Narrative must be yet farther convinced, That the State of the Controversie betwixt the Intended *Charitable Fund*, and the Established *Charitable Corporation*, stands chiefly in clearing the above-mention'd two Queries.

Whether the taking Interest for Money lent on Pledges in *Lumbard-Offices*, giving Benefit to those concern'd in them, is Approvable, Yea or Not?

Whether no Charity is to be accounted Pure Charity, but what gives Profit to the Receiver, without any Return of Profit from the Receiver to the Giver?

For Answering whereof, I am in some measure the more fitted and ready, That having had a near Relation, who, tho' often lending great Sums to particular Friends, would take no Interest for them, as being in doubt, but that the Interest allow'd by Law might be the Usury forbidden in Scripture, and unsutable to True Friendship and Love to our Neighbour, which ought to be as Love to our selves, I was thereby Inclined to Inquire diligently into this Matter, both for satisfying my said Relative, and my self about it, which at length I did effectually.

And, I hope the Account following of my Acquisitions in this Inquiry, tho' very Brief for suiting the present Occasion, may have the like Effect, on any Person of an unbiass'd Judgment, who shall read and seriously consider the same.

First of all we are to take Notice, That the taking Usury or Profit upon Money lent, is in some Cases so far from being chargeable with any Opposition to Duty of Charity, that it is not only agreeable to Reason and the Light of Nature, but also to the strictest Rules of Justice and Gratitude Reveald in Scripture.

As, Suppose one finding a good Opportunity for Improving his Money in the way of Trade, or in Improvement of Ground

Ground, or making a good Bargain, &c. and wanting it at present himself, borrows 100 *l.* from his Neighbour, which 100 *l.* in a Year, or perhaps less time, brings him 120 *l.* The very Light of Nature teacheth, That such a Person doth not more certainly thus gain 20 *l.* by the Favour of his Friend, than at the same time he loseth the sense of Reason, Justice, and Gratitude, if he thinks himself under no Obligation to share any part of that Profit with him, by whose friendly Assistance he did gain it, and without which he could not have gain'd it.

The Light of Nature amongst the Heathens did produce the Proverb allow'd all the World over: *Si Ingratum dixeris, omnia dixeris.* If we can call a Man unthankful, we may afterward call him any thing that is Evil, &c. supposing, That whoever arrives to that height of Injustice, and falls so low down to such a base Selfishness and Meanness of Spirit, as to be void of a due Sense of the Obligations, which by the Natural Duty of Gratitude, he stands under to those, whose Favour hath brought him Profit, it is not to be expected that such a Person will be afraid or asham'd of any Villany, by which he thinks he can bring himself Gain, tho' with ever so much loss to his Neighbour.

A Recompence for a Benefit, is in the common sense of all Mankind, an Inviolable Rule of Justice, which in the proper sense of the Word, doth signifie Equity or Equality, as also Justice and Equity; and on the contrary Injustice and Iniquity, which is Inequality, are commonly used to Express the same thing.

If one gives Profit to another, and the other Returns Profit to him, this makes Giving and Profit, and consequently Justice, Equity, and Equality on both sides.

But where the Gain is all on one side, and none on the other, there must, as, necessarily be Injustice, Iniquity and Inequality, which is demonstrable in a Ballance, whereof the one Scale being full, and the other empty, it is impossible, that there can be any Equality betwixt them.

Thence it is that the Light of Nature teacheth to paint Justice with an even Ballance in her Hand, to figure an Equality on both sides.

And the same Light of Nature, where no Religion is pretended, teacheth the poor indigent Beggar, who hath nothing to give of that kind, which he Receives from the Alms-giver, to Return, instead thereof, his Prayers to God, for repaying the Benefit Bestow'd on him.

Neither

Neither can we suppose any Person to be altogether exempted from this General Rule, of giving a Recompence for a Benefit, who are in a State above that of Begging, and taking Alms and having nothing but Prayers to return for the Received Benefit.

Tho' it is always to be Remembred, that the Lower the Circumstances are of a Person Receiving Benefit, the Recompence ought to be accounted the more sufficient, and agreeable to the Rules of Justice and Equality, albeit far inferior, not only to the Benefit Received, but to the Recompence due for the like Benefit by those in better Circumstances.

In which Case the Justice or Equality ought not to be consider'd according to the Proportion of Quantity in the Benefit and Recompence, but according to the Proportion of Ability in the Giver of the Benefit, and the Returner of the Recompence.

The usual Judgment of Equality betwixt giving less or more, according to the different Ability of the Givers, being just and right, when we say that a Penny given in Charity by a Person of less Wealth, is Equal to a Pound given by one abounding in Riches.

And it was according to this Just and Equal way of Judging, that Christ declared concerning the Widows Mite, *That she had given more than any of all the Rich that had gone into the Temple.*

Such Acts also of Charity for Charity, consisting in a Recompence for a Benefit, according to the Ability of the Receiver, are to be considered as Acts of Honour and Generosity, as being most effectual Instances of a Noble Mind, which even Nature it self doth often make Ambitious to be always above in Bestowing Benefit, and uneasy under Obligations without suitable Acknowledgments.

There being nothing that a Generous Soul, tho' only acted by the Light of Nature, looks upon to be more Despicable, Little and Beggarly, than to take Pleasure in Receiving Benefit, without the Nobler Satisfaction of giving Benefit, and making Returns when it is Received.

Which Doctrine I have so largely clear'd in the mention'd Treatise, That, for a farther Proof, I need only Referr thereto, beginning Page 23.

But we are to remember, That this Natural Rule of Justice and Honour, to wit, A Recompence due for a Benefit Receiv'd, is not to be confin'd to such Profit by Money lent, as increaseth the Stock of the Borrower; but hath the same Reason for a Recompence, when the Receiver is either relieved from

from a great Strait thereby, or helped to save a considerable Loss, he must have been put to, if not so assisted.

The Favour being always to be considered an Equal Benefit to the Receiver, whereby he gains a Pound above what he had, with that, whereby he saves a Pound, which otherwise he must have lost. The Pound sav'd, and the Pound gain'd, being always Equal to one another.

As he who being invited to his Dinner, which without that Invitation must have cost him a Crown, hath as really a Crown more after Dinner, than otherwise he would have had, as if he had spent his Crown, and another had been given him to make it up.

Now that all this, which the Light of Nature, and right Reason teacheth, is altogether approv'd and recommended by Divine Revelation, appears as follows.

God pleading his own Righteousness against the Unrighteousness of the Jews by the Prophet *Ezekiel* useth these words, Chap. 15. *O House of Israel, Is not my way equal, are not your ways unequal?*

In that long Train of Horrid Sins, wherewith *Paul* chargeth the *Romans*, Chap. 1. he begins with Unrighteousness, which, in the proper Sense of the Word, is the same with Iniquity or Inequality, being that great Sin which indeed comprehends in it all the Rest, as Expositors also understand it; and *Pool* in his Annotations calls it the Fountain, from whence the rest as Streams do flow.

In the Second Epistle to the *Corinthians*, the Spirit of God by the Ministry of *Paul*, Proposeth this Equality as the just Ballance and Standard of Charity, making it mutual, and of Equal Benefit on Both sides.

‘ For I mean not, that other Men be eased, and you burdened, but by an Equality, that now at this time, your Abundance may be a Supply for their Want, that their Abundance may be also a Supply for your Want, that there may be Equality.

And amongst the other Characters of Charity, 1 Cor. 13: one is, *That it is kind*; but Kindness can never be Just or Equal, if it is not Mutual on both sides, nor Real, if not Effectual, and in Deed as well as Word, by mutual Benefit, with which agreeth the Exhortation of *John*, *My little Children, Let us not Love in Word or in Tongue, but in Deed and in Truth.*

And this mutual Benefit is plainly held forth by another Character of Charity in the same place, *Charity seeketh not her own*; which the same Apostle more fully Expresseth in his Epistle to the *Philippians*, Chap. 2. *Look not every Man on his own Thing,*

but every Man also on the Things of others. And in this Sense the said Character of Charity is understood by all Interpreters. Pool's Gloss on the Words is, *He (that is the Truly Charitable Person) doth not seek what is his own; that is, what is his own Profit or Advantage only, but hath an Eye to the Good and Advantage of his Brother, as well as his own Profit and Advantage.*

So Peter, Eph. 1. Chap. 4. makes it a general Exhortation to all: *And above all things have fervent Charity amongst your selves; for Charity shall cover the multitude of Sins.*

Where the Words *amongst your selves* do make the Duty of Charity mutual on all sides, which plainly requires Charity for Charity, as an Act of Gratitude, and as a Recompence for a Benefit, without which it can never be Equal.

And therefore in another place Enumerating gross Sins of the Latter Days; the Unthankful, and the Unholy are join'd together, as denoting all Pretensions to Sanctity to be vain, where such an Inequality in point of True and Effectual Charity is entertain'd, as makes the Receiver of Benefit thereby Averse from Returning a Recompence according to his Ability, which is the true Meaning of the word Unthankful.

Now I suppose, if these Passages of Divine Revelation, confirming what hath before been pleaded from Reason and the Light of Nature, are duly weigh'd, there can remain no Difficulty in answering the Question above propos'd.

Whether no Charity is to be reckon'd pure Charity but what gives Profit to the Receiver, without any Return of Profit from the Receiver to the Giver?

Which Question I did put for solving that part of the Controversy betwixt the Two mention'd Charitable Societies, whereby the Author of the intended *Charitable Fund* doth charge the *Charitable Corporation* with an uncharitable Practice, for taking a small Recompence for the Benefit of lending Money on Pledges, and commending his own Proposal as a pure Charity, because taking no Recompence at all, according to a new Resolution agreed upon in their Society.

Concerning which, beside what I have above pleaded for the great Improbability of making such a Design effectual, and of the great Inconveniences it would be attended with if it could be made effectual, I shall humbly offer these two Questions.

Seeing it is obvious by the first Advertisement from the intended *Charitable Fund* that the Subscriptions to it were taken before Governors were chosen, or any Court held, and particularly that Court where the said Resolution was propos'd and agreed

agreed to for lending Money on Pledges without any Interest, and that consequently all those Subscriptions were first made by the Honourable and worthy Subscribers to a Proposal for lending Money on Pledges and taking Interest for it.

I desire to know if the Epithet *Pure Charity*, added by Mr. *Le Nod* to the said new Resolution of taking no Interest, is so to be understood as to infer, That the former Proposal to take Interest, to which the Subscriptions were made, was an impure Charity, or not a pure Charity, yea or not?

If it was an impure Charity, then the Proposer and all the Subscribers are involv'd in a Design of promoting an impure Charity.

If it was a pure Charity, then the taking a moderate Interest by the *Charitable Corporation*, without changing their first Resolution, may be a pure Charity, as well as theirs, who think to take none.

Again, taking notice that there are many pious and worthy Ministers of the Gospel, of great and deserv'd Reputation, Subscribers to the Proposal for the said *Charitable Fund*; and observing that the faithful Preaching of the Gospel is the greatest of all other Acts of Charity, that any Man is capable of towards his Neighbour, I propose the Question,

Whether the small Recompence of Earthly Things paid by the People to their Teachers dispensing to them Heavenly Things, makes the Charity of those Teachers, who receive such Recompence, an impure Charity, or less pure than that of some, who, having already abundance, preach without taking any such Recompence at all?

Or whether the Charity of such Teachers, who have attain'd to great Substance, yet continue to accept the Recompence of Earthly Things from their People, is to be accounted less pure Charity, than those who accept it in lower Circumstances, and consequently in greater need of it?

If it were answer'd, That such Charity is more Pure than the other, then the Applause of pure Charity in this Case should belong more properly to the Preachers amongst the Quakers, than to any other Church.

And not only so, but, to leave them no Ground of Boasting on this Account, such an Opinion of pure Charity is flatly contrary to the pure Doctrine of the Gospel.

Where we find the Spirit of God declaring by the Ministry of *Paul* concerning the Preachers thereof, *1 Cor. 9.*

If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things?

Do ye not know that they which minister about holy things, live of the things of the Temple? And they which wait at the Altar, are Partakers with the Altar?

And a little before the same thing is clear'd by the Law of *Moses: Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn.*

And now to make a just Parallel betwixt this Doctrine as relating to Charity for Charity in dispensing Spiritual Benefits, with the same as relating to Charity due for Charity bestow'd in Temporal Things.

I suppose a Person labouring under some Difficulties, with respect to a creditable Subsistence, the maintaining his Family, providing for his Children, and who by some contingent Losses hath several Debts to pay to his Creditors, in his thinking and contriving how to find out proper Means for his Relief, falls upon an Invention, whereby many, especially of the poorer Rank, may have great Benefit, and find seasonable Help in their contingent Straits, for such a small Recompence for Money lent on Pledges, as none will find too heavy for them, which yet coming from many Hands making the Burden light to each, may amount to a Sum sufficient, not only to defray the necessary Charge of carrying on such a good Design successfully for Publick Benefit, but also to answer all the mention'd Necessities of the Inventor, and likewise enable him to provide for poor Friends, and perform other Acts of Charity which he hath in View, to which Invention he at length gains the Approbation of Authority, and a Settlement founded thereon.

How can it consist with the mention'd Scripture Rules of True Charity, that any other Competitor or Person whatever should under a Pretence of a Pure Charity, endeavour to overturn such a Constitution already establish'd, by proposing to lend the same Persons Money on Pledges without any Recompence at all?

Which Ruin must be the certain Effect of such a new Proposal, seeing if there were but *One per Cent.* Interest demanded no Body would give it, when knowing where to have the same Sum for no Interest at all, and much less if they pay Legal Interest.

Now what Way can such a Practice be possibly reconcil'd to pure Charity?

Which evacuates a just Right vested in a Person by Lawful Authority.

Which robs him of the good Effects of his Labour, and his Livelihood depending thereon.

Which

Which deprives his Family of a comfortable Subsistence, his Children of Education and Provision, and his poor Friends of their daily Bread.

Which frustrates his Creditors of their just Debts, and his laudable Pains and Endeavours for paying them.

Which lays a Multitude of Persons employ'd by his Invention idle, and leaves them to uncertain or perhaps desperate Shifts.

Which turns not only his reasonable Hope of Gain, but great Sums he hath expended in Prospect of it, into Loss, as irrecoverable, as if he had been robb'd of it on the Highway.

And all this for promoting such a pretended pure Charity, as dissolves the Obligation of a Recompence for a Benefit in a Proportion suiting the Ability of the Receivers, which hath been so fully clear'd to be an essential Rule of Equity, Justice and Gratitude, approv'd not only by Reason and the Light of Nature, but by Divine Revelation in the several Instances mention'd?

To which I shall add this one more very pertinent to the Purpose in the same place before cited, 1 Cor. 9.

Who goeth a Warfare at any time at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock?

I have Reason to believe that the Parallel here propos'd, clearing the just Debt of a Recompence for a Benefit, as well in Civil as Religious Obligations, is very near to the Case of the Inventor of the *Charitable Corporation*.

And seeing Multitudes receiving Benefit by his Lombard-Office labour under no such Disadvantages, but have as full a Sufficiency from their Trade and Industry, for supporting them in their Quality and Manner of Living, as the Richer have for their Quality, and the larger Expence necessary for maintaining the same, it can never agree either with a true Notion of Charity, or of Justice and Gratitude, that they should receive so useful and seasonable Benefit from the said Inventor, or from any other Inventor in the like Case, and be exempted from a small Recompence, which they are very well able to pay, as will by and by more fully appear by the farther Arguments to be added from the Consideration of Charity, with respect to Usury or Profit on Money lent.

Only I must acknowledge in the mean time, That, tho' probably I might have been as ready as any to have comply'd with the plausible Notion of a pure Charity in the Sense of the Proposer of the design'd *Charitable Fund*, and of the Honourable and worthy Gentlemen concern'd with him there-

in, yet after such a due Examination of that Matter as I have here given Account of, I could not, either in Conscience or Reason, look upon such a Thought arising in my Mind any otherways than as a subtle Device of Satan, transforming himself into an Angel of Light for overthrowing good Purposes, which he could not by fitter Means find a Way to defeat.

HAVING thus far prov'd from Reason and Revelation that the taking Interest for Money lent on Pledges, in a due Proportion to the Benefit receiv'd and Ability of the Receiver, is no Fault, as I did above undertake to clear, and also that such a Practice is no ways opposite to pure Charity, as I have now clear'd, I shall here add one Proof more from Scripture, That Usury simply consider'd is neither a Fault, nor opposite to the general Duty of Charity we owe to all Men.

The Place proving this beyond Exception is to be found *Deut. 23. 20.* where, after a Prohibition to lend upon Usury to a Brother, that is, to an *Israelite*, the Words are immediately added: *Unto a Stranger thou mayst lend upon Usury.*

By which Word *Stranger*, as oppos'd to *Brother*, are understood all Persons that were not *Israelites*.

From whence it plainly appears, that Usury simply consider'd is no Sin, nor Fault, nor opposite to the great Duty of Love and Charity we owe to all Men, otherways the Spirit of God would never have allow'd it to be taken from a Stranger.

And that the general Prohibitions of Usury, *Ezek. 18. 8.* and *22. 12.* and *Pf. 15. 5.* &c. are no otherways to be understood, than as a particular Command of God peculiarly relating to the *Jews* in one sense, tho' in another, hereafter to be clear'd, these and other Prohibitions of it reach all, both *Jews* and *Gentiles*.

Which Lawfulness of Usury is also illustrated by Christ's Parable, *Matth. 25.* where reproving the slothful Servant for not improving his Talent, he says,

Thou oughtest therefore to have put my Money to the Exchangers, and then at my coming I should have received my own with Usury.

Where, if Usury were altogether unlawful, it cannot be suppos'd that Christ would have made choice of a sinful Practice to recommend a Duty of the like Nature and Similitude with it in Spiritual Things.

But seeing a more distinct View of the Causes of the Prohibition of Usury to the *Jewish* Nation may very much contribute to the clearing how far Usury in general is Lawful or Un-

Unlawful, I shall here offer the following Considerations for the Reasonableness of that special Dispensation of Providence towards them.

That the *Jews* were a People all Children of one Family, particularly distinguish'd from all other Nations by the peculiar Love, Favour, and Promises of God, especially those relating to the Messiah, and therefore God would have them distinguish'd, by taking no Profit for assisting one another, as a more eminent Instance of their Love to one another on the Account of the Messiah to come of them, who was to supply all the Wants of his People, and answer all their Desires and Necessities *gratis*.

And to this Consideration it may refer, that the Word *Brother* is so often us'd in the Prohibitions of *Usury* to the *Jews*.

Again, the *Jews* had such Promises of outward Prosperity, and were so universally provided with a Sufficiency of Subsistence by the free Donation of God, and Distribution of the rich Land of *Canaan*, suitable to the Numbers, and sufficient for the Necessities of them all, that none can be suppos'd to stand in need of borrowing amongst them, but such as by some Providential Accident had grown poor, and fall'n under a Decay, as to their former Sufficiency of Subsistence, which even according to the Light of Nature, and the Duty of Natural Affection, doth require Assistance from a Brother to a Brother without Hire or Profit, as being a Case of far greater Concern, than that which the Law of God provides for, relating to a *gratis* Help, even due to Beasts, when falling into a Ditch, or Pit, out of which they cannot get up without Assistance.

And to this Consideration it seems plainly to relate, that the Prohibition of *Usury* is so often explain'd by taking it from a Brother that is waxen poor, and fall'n in Decay, as *Lev. 25. 35. Exod. 22. 25. &c.*

Which, seeing they were to take no *Usury* from one another, whether poor or rich, is reasonably to be understood as a Confirmation of what I have suppos'd, that none amongst the *Jews* wanted to borrow, save such as were become accidentally poor, and by some contingent Misfortunes fall'n in Decay.

A Third Reason why *Usury* was prohibited to the *Jews*, and which farther illustrateth the mention'd Supposition, may be, that they were a People who subsisted sufficiently by Cattel, and the Product of the Land which they possess'd, from which they had in plenty Meat, Drink, Rayment, and all

Things necessary for Life and Comfort amongst themselves in the Blessed Land, which, amongst other Reasons, made it a Type of Heaven, so that they wanted not an Increase of Wealth by Foreign Traffick, as other Nations, and so could not make Profit, as they do, by improving Money in Trade, or by purchasing other Men's Estates, which amongst them could not be alienated from the Families to which they did belong farther than the next Jubilee, nor by cultivating barren Land, whereof they had none amongst them.

By which Consideration it appears that the *Jews* in the Case of borrowing Money were not under the like Obligation as other People, of a Recompence for a Benefit, not being there needed but in the low Circumstance of such Poverty, Decay, and falling from a former Sufficiency of Subsistence, as justly requir'd the Charity of a Benefit without a Recompence, even tho' it were not from a Brother to a Brother by Blood Relation.

The Reasonableness of this Plea is also supported by a farther Consideration, that the Word generally us'd in the Scripture Prohibitions of Usury to the *Jews* amongst themselves, to wit, *Nshch*, pronounc'd *Neshech*, is a Word which in its proper Signification denotes a Bite, from *Nashach*, to *Bite*, and metaphorically is us'd to signify taking Usury, as a biting of another's Substance, and affecting him thereby, *Danno & molestia*, as it is usually express'd, with Loss, or Diminution of Wealth, and with Trouble, as a Bite diminisheth the Part bitten, and causeth Trouble where it is felt.

Which Sense of the Word *Usury* can only belong to the taking it from such Poor as are not in a Condition to render a Recompence for a Benefit without sensible both Loss and Trouble, but no ways to such as have Ability, and where the Benefit, after the Usury is paid, doth either still increase Wealth in the Payer of it, by his Improvement of the Money, or saves him a considerable Loss, which he must have suffer'd without it; and when the Recompence bears so small a Proportion to the Benefit receiv'd as makes it no ways troublesome, but on the contrary comfortable, which are so many Qualities directly opposite to the forbidden *Neshech*, which is a biting Usury, causing Trouble, and an afflictive Diminution of Substance to the Payer of it beyond his Ability.

In which Case Mr. *Pool* on *Exod.* 22. 25. considering the same Word *Neshech* doth justly affirm, that even moderate Usury is not lawful from a Person of such Poverty, tho' again on *Deut.* 23. 20. he doth as plainly argue for taking Usury, tho' not in the same Words, yet in the proper Sense here

here pleaded, as a just Recompence for a Benefit, due by the Receiver of it, in a Proportion suitable to his Ability.

And indeed this is the very Bottom of the whole Controversy, whereby it manifestly appears,

That the taking a moderate Profit on Money lent in Lombard-Offices, in a Proportion suitable to the Ability of those receiving Benefit by it, is neither a Sin, nor Fault, nor contrary to true or pure Charity, which is always the purer, and more adapted to the Rules of the Gospel, the more it is essentially Reciprocal on both Sides, unless want of Ability hinder.

In which Case the Giver hath the Advantage of the Receiver, according to Christ's own Words, *It is more blessed to give than to receive*; and the Gainer in Point of Worldly Benefit is at a Loss in Point of Heavenly Blessedness for want of a Recompence, which therefore can never be otherways justly pleaded for, than upon Account of want of Ability.

Whereas a Recompence answering a Benefit makes a Giver and a Receiver, and consequently the Blessing equal on both Sides.

NOW being here to draw to a Conclusion by a more particular Application of all to the present Case, I shall, as a Preparatory thereto, after so much arguing about the Nature of Charity, add a critical Explanation of the Word it self as by us term'd *Charity*, which indeed, both in *Hebrew* and *Greek*, is the same Word which we otherways interpret *Love*.

I have often taken notice that the Knowledge of Names gives a great Help to the Knowledge of Things, and that the common Providence of God is scarcely more wonderful in any thing, than in appointing Names suitable to the Nature and Circumstances of the Persons and Things signify'd by them.

Of this the *Jews* were of old very sensible, and therefore did study to give such Names to their Children as did agree with some eminent Circumstances relating to them.

And it is particularly observable that this was generally done by a Mixture of Words and Letters not significant in a direct way of considering, but in a Hid and Mystical way of so mingling them together, after the manner of Lots, before drawing, as made the Invention curious, and shew'd the Disposal of the true Sense as much to depend upon the Providence of God, as the Disposal of Lots is said to do in the Scripture.

Out of which Multitudes of Instances might be given, whereof I shall here offer a few Examples.

It is particularly declared concerning *Arphaxad*, that he was born two Years after the Flood; and suitably to the repairing by that time the Desolation occasion'd by the Flood, his Name, to wit, *Arphaxad*, as in the Hebrew consists in a mixed Combination of these three words, *Recsh*, *Rpha*, *Shd*, which signifies Plenty, and abundance of Substance hath Healed the Devastation.

Again, *Hannah* called her Son's Name *Samuel*, in the Hebrew *Shmual*, giving the Reason, because she sought him from the Lord.

Now this Name in a direct way of considering the Letters appears to have no such significancy, but if the mixed Combination of them is observed, it plainly agreeth with the Reason of the Name by *Amu shalaum Al*; all which Letters are mingled in the Name, and do signifie, his Mother sought him from the Lord.

So of *Jabez*, it is said his Mother did so call him, because she bore him with Sorrow; the Name in the Hebrew is, *Jabes*, which, in a direct looking on the Letters, appears to have no Reference to the mention'd Cause of the Name. But being consider'd in the mixed Combination of them, do contain the Words *Gms b Bi*. He gave me or affected me with Sorrow, or he made Sorrow within me.

Bathsheba observing in her Son *Solomon* such an extraordinary Strength for Women, as seem'd to exceed the Power of Nature, gave him the Name *Lmual*, pronounced *Lemual*, as *Prov. 31.* and, being afraid of his mis-improving it, gave him her Advice suiting with that Name, *Give not thy Strength to Women.*

Now *Lmual* hath no manner of significancy, so relating to *Solomon*, according as the Letters are placed, but being considered in a mixed Combination of the Words therein mystically intolded, to wit, *mla aul m Al aul*, signifies, *Full of Strength from the God of Strength*; making her Admonition suitable to the Judgment of his supernatural Strength, and to his Duty relating thereto, That he should take care not to employ it, so as to lavish it away, to the Dishonour of God, from whence he had it.

For another Instance I offer the Name *Achitophel*, in Hebrew *Abhuphl*, which, by the direct placing of those Letters, hath no remarkable significancy agreeing with any eminent Accident of his Life, but being consider'd according to the said mixed Combination, do wonderfully point at the

nota-

notable Passage of it, and most contrary to his Reputation of Wisdom, which brought him to a fatal End, to wit, *7at Lbbil bbbph Lpti Tphl* 2. He consenteth with an Army of Robbery of a simple foolish Infatuated One.

Plainly agreeing with his joining himself to *Abalom*, so foolish and infatuated, as to endeavour by an Army of his Father's Subjects to Rob him of his Kingdom; and in the same Name the words *Peti* and *Tapal*, foolish and infatuated, may be also apply'd to *Achitophel* himself as well as to *Abalom*.

And whereas I have compared this Combination of Letters in Names, to the mingling and hiding of Lots before they are drawn, the whole Disposal whereof is said to be of the Lord, it is, suitably to this Position, wonderful to consider how God over-ruleth the significancy of Names, by the Disposal of his Providence, sometimes quite contrary to the Intention of those who give the Name.

An eminent Instance whereof we have in the Name *Abalom*, in the Hebrew *Abblum*; which in a direct Consideration of the Letters, as they are placed, signifies his Father's Peace and Prosperity; which Signification *David*, no doubt, had in his View, when he gave his Son that Name. Yet we find that God by his Providence did so over-rule the Disposal of that Signification, as turn'd it to a quite contrary Effect, agreeing with another Signification contain'd in the same Name, by a mixed Combination of its Letters, to wit, *Mshl Babu*, He domineer'd over his Father.

I am persuaded, and do know by many Observations, That the Providence of God, in ordering the Significancy of Words by the like mixed Combination of Letters in other Languages, especially in the *Scots* and *Old English*, is no less wonderful, than in those I have Instanced, and many other in the Scripture; if they are so consider'd, as to carry them back to the Hebrew, which I am well satisfy'd is the true Original of all other Languages, tho' in most scarcely discernable, by reason of the great Confusion of its Words and Letters, which it suffer'd at the Building of *Babel*.

Of what I have so asserted, I shall here give an Evident Instance suiting the Subject in hand in our word *Charity*.

Concerning which, we are first to take Notice, That our Letter *T* answereth to the Letter called *Gnain* or *Gnain*, in the Hebrew, as I could prove by many Reasons, if there were here room for them; one of which is obvious, That our *T* hath almost the exact Figure and Shape of the Hebrew Letter *Gnain*, which is usually noted by our Letters *Ng* or *Gn*,

or omitted in the Translation, because the true Pronunciation of that Letter is supposed to be lost.

This necessary Advertisement being premised, the word *Charity*, hath in its mystical Sense an admirable Combination of these Hebrew Words, most exactly and wonderfully suiting the Nature of the thing signify'd by it, to wit,

Jab to Convene and Agree, and to be Comely and Decent.

Jai to Consent and Acquiesce.

Crh a Banquet, and to prepare a Feast or Banquet. Also to Buy and Purchase by Buying.

Jh jrah the Lord will provide.

Crug to bow down and humble ones self.

The first two of which Words *Jab* and *Jai*, pronounced *Jaab* and *Jaat*, do agree with the Uniting and Conjunctive Nature of Charity above-mention'd, as signifying the same thing, and being of the same Nature with Love.

Which also signifie such a Meeting together, as is accompany'd, with Agreement of Mind and mutual Consent and Acquiescence, and which also denote this as a decent and pleasant Thing, according to that in the beginning of the 133d Psalm, *Behold how good, and how pleasant a thing it is for Brethren to dwell together in Unity*; which can never be without Charity.

The word *Crh*, pronounced *Carah*, as signifying to Buy, or Purchase by Buying, which always supposeth a mutual Giving and Receiving Benefit, doth notably support all I have pleaded for the Justice of a Recompence for a Benefit, and for the mutual Duty and Obligation of Charity for Charity.

And in its other Sense, to Prepare a Feast; it plainly sheweth a conjunct and mutual Participation of Benefit and Comfort.

Feasting together is one of the Qualities of Friendly Society, which doth greatly conciliate Love.

And to this Natural Effect of it, it seems to refer, That God appointed so many Days every Year, of Solemn Feasting together amongst the *Jews*; and that there were such frequent Meetings together at Love Feasts, as they were called, amongst the Primitive Christians.

And the Gospel Precept to use Hospitality is a sufficient Warrant for such a Practice as well now as then.

Whereby it appears, That all the Pretensions to Love and Friendship amongst such as never did, nor cared to Eat and Drink together, must necessarily suppose, either a Hypocritical,

or at best a very Cold and Indifferent Kind of Love and Charity; neither agreeing with the Mind of God, nor with the Common Laws of Nature, wherever Love is sincere and fervent.

And, seeing Acts of Charity and Bounty, depending upon any Invention, Distributing the same amongst those who want them, may be very properly said to be Love Feasts, or Feasts of Charity, in which sense, the Command of Christ, That, when we make Feasts, we Invite the Poor to them, may be fitly understood, it appears, from this last mention'd Sense of the word *Crb*, in the Name Charity, That all Arguing against such an Inventor, his having or claiming any Profit to himself by his said Invention, is a Plea no less unreasonable, than it would be in Common Feasts, to plead, That the Preparer and Giver of them ought always to be Excluded from Partaking any Benefit or Comfort by them, or having any Share thereof, with those whom he hath Invited.

The next word *Jhjrab*, the Lord will provide, is a most seasonable Admonition to all who want Charity, and find it not from Man, whither to turn their Eyes, and from whom to Expect it.

The next word *Crag*, pronounced Carang, signifying ones bowing down his Head, and so his Humbling that part of his Body which is most Elevated, and also signifying a prostrating of the whole Body upon the Ground, doth Excellently agree with the Humbling Nature of Love and Charity.

Concerning which, tho' there is no proverbial Saying received amongst Men truer, than *Omnia vincit Amor*, Love overcomes all Things; yet there is no other Thing in Nature so Humbling, Levelling, and Equaling, as Love, which is the Essence of Charity.

The most eminent Instance whereof, infinitely Exceeding all others, is that of the Messiah his Humbling Himself so low, from the Highest State of Elevation, in Compassion Charity, and Love to the Ruin'd and Lost Posterity of Adam.

This Doctrine I have so fully clear'd in my Discourse on Charity in the mention'd Treatise, *Communication of Property*, beginning Paragraph 2^d of Page 25 to Page 32, by several uncommon Explanations, and Considerations of the Figurative Significancy in the Names of Christ, Messiah, and the Branch; in *Cabad*, to Glorifie and to make Heavy; in *Me-ne Tekel*, in the Nature of the Mettal Gold, in the Cu-

stom

Rom of Anointing Kings, and in that notable Passage, *Psalms 50. Whoso offereth Praise, glorifieth me*: That I need only Refer to that Discourse for a full Illustration of what I have here Asserted concerning the Humbling Nature of Charity contained in its Name, as I have now observ'd.

To which, seeing I am here Treating of the mystical Significancy of Names, I take Liberty to add that of the word *Gospel*, which is the Name of the Doctrine of Christ in the *New-Testament*, wonderfully agreeing in its mystical Significancy with that of the Name *Messiah*, as explain'd in the Place cited.

Concerning which, we are first to take Notice that our *O* answereth to *U* in Hebrew; that *Sh* in Hebrew is frequently turn'd into *S* in other Languages; and that the doubling of a Letter in Hebrew supposeth the want of a Letter taken from another, which is supply'd by doubling the Letter remaining. Thus *Gospel* hath in it those Hebrew Letters.

Gospel containing a mixed Combination of two words, *Gab*, *Shpl*, signifying Elevation Humbled.

With which agreeth the Greek word *Agape*, having the Value of *H* Hebrew in *E*, and being that Word whereby Love and Charity are Expressed in the *New-Testament*, as consisting in a mixed Combination of these Hebrew Words, *Pa*, *Gab*, *Pg*; here the Lofly, Proud, Elevated, ceaseth, is deficient or not to be found, or fainteth, which supposeth a falling down of the Elevated Body; for the Words have all these Significations in Hebrew.

To these Observations of the mystical Sense providentially hid in Names, I shall add a few relating to the Charitable Constitution of *Lumbard-Offices*, whereby I have had occasion to make them.

In relation to which, there appears to be a notable Coincidence of Providence in ordering the first Institution of them in a Place of the Name *Padua*, as hath been shew'd.

Seeing this Name according to the usual manner in Hebrew, of pronouncing *H* at the end of Words by a point, expressing *A*, would be written in Hebrew *Paduh*, and pronounced *Paduah*, which hath in it these two words, *Auh*, *Pah*, pronounced *Juah*, *Padah*; he or she Desireth to Redeem, which is the very Truth of the Matter with all Persons putting in Pledges into *Lumbard-Offices*.

So our word *Pawn*, formerly written *Pawnd*, and by some so still both written and pronounced, ought to be written *Pawndh*, as the Sense of the Word teacheth to any understanding Hebrew; having thus in it a Combination of these words,

words, *Pab*, pronounced *Panah*, to go away and return, agreeing with the Nature of a Pledge, which goeth away from the Owner, when Deposited, and returneth when Redeemed; and it hath also *Aub Pab*, just now Explained in *Padub*; as also a *Pauudb* containeth in it the very Name *Padue* or *Paduah*.

Again, Pledge ought to be written *Plaidgh*, having the same Sound in pronouncing, and so containeth a Combination of the words *Holb* and *Jab*; the one signifying to Separate, and the other to Convene and Agree, which is a like Figure with Going and Returning in *Pauudb*; and it hath also *Gal Pab*, a Redeemer Redeemeth, exactly agreeing with the Nature of a Pledge.

Here also I shall take Notice of the Name of the first Inventor of *Lumbard-Offices*, to wit, *Barrochio*, as before observed; in which Name I find a mixed Combination of these Hebrew Words, *Brah Jrbb JH B Abb Crb Buci*, signifying, The Lord shall multiply Blessing upon the Loving or Charitable preparing a Feast for the Weak, fearing Affliction or Want, agreeing with such Poor, as tho' able to support themselves by their own Industry, yet may often through present Straits be brought to fear of Want, against which they find Relief by these Offices first Invented by *Barrochio*; which Value in his Name doeth also agree with *Psalms 41. 1. Blessed is he that considereth the Poor.*

And as to *Lumbardy*, or *Lumbardih*, of the same pronunciation, from which these Offices have the Name of *Lumbard-Offices*, as above; it hath a mixed Combination of Hebrew Words, notably agreeing in Significancy with the Nature of them, to wit, *Dbr m Alhi Ldl*, Something from the Lord for the Poor.

While I was thus considering the hid Value in the Significancy of Names Relating to the Subject of Charity, I happen'd to take Notice of *Higgs*, the Name of the Inventor of the *Charitable Corporation*, wherein I immediately observed, not without some kind of Surprise, a notable Co-incidence in Signification with what I have just now observ'd in the Name *Charity*.

For *Higgs*, or *Higgsh*, as I have a little before observ'd, That *sh* in Hebrew is often Translated into *S* in other Languages, hath in it a Combination of these Hebrew Words,

Hg, a Feast or Banquet.

Hgg, to Solemnize a Festival, and to Keep a Solemn Feast, which agree with *Crb* in Charity.

Likewise it hath *Sh b* to Humble and Bow down ones self, having the same Sense and Signification with *Crng* in Charity.

And it hath also *Jgsh*, He shall approach and draw near for Convening and Meeting together; which answereth to *Jab* in Charity, having the same Sense of Meeting, and Convening friendly together; and is very suitable to the Constituting a Friendly Society for Propagating Charity, whereof Providence hath favoured him to be the Instrument.

In which Name also I find a Proof of what I have often observ'd in the wonderful Providence of God in imposing Names upon Persons and Families, and upon Towns and Cities, with respect to some special Providences relating to them, to be at some time order'd suiting their Names.

And that the Original of Names having such or such a special Significancy in them are often in the Providence of God order'd as so many Predictions or Prophetical Declarations of something to be fulfill'd in due time by some Person of that Name eminently agreeing with the Significancy therein contain'd, altho' in Hundreds or Thousands going before or coming after of the same Name no such thing is to be found, so that a due Observation of this Providence must greatly glorify the Omniscience of God.

A further Proof whereof I quickly found, when from *Higgs* I was led to the Consideration of *Le Nud*, which is the Name of the Inventor of the design'd *Charitable Fund*.

Wherein I observ'd that *Nud* signifieth to remove, go away, and separate from, being a Signification opposite to *Jab* in Charity, and *Jgsh* in *Higgs*.

That *Nul* signifieth to pollute and defile, which is a Figure of Separation, and an eminent Cause of it, denoting farther the same Opposition.

And that the same Name hath also *Di* signifying Elevation, and any thing elevated, and having also a contrary Sense, as it often happens in *Hebrew* Words, denoting one poor, low, and exhausted of Wealth and Strength.

In the first Sense *Di* is opposite to *Crng*. to bow down and humble ones self in Charity.

And in the other it hath a remarkable Figure intimating, That all Persons elevated with Pride thro' Power and Riches, and not humbling themselves according to *Crng*. in Charity, however high in outward Appearance, are yet in the Sight of God poor and low, and destitute of inward or Spiritual Strength and Riches.

But

But to do this ingenious Gentleman impartial Justice, it is to be noted, That the same Word *Nud* doth in a Metaphorical Sense also signify, to remove from the Rest and Quiet of our own Minds to bear a Share thro' Compassion in the Griefs of others, so denoting to commiserate, condole, and take Pity, in which Sense this Word, and indeed one very like to the said Name, is to be found in *Ps. 69. v. 20. And I looked for some to take Pity, but found none*; where the Words *To take Pity* are in the *Hebrew Lannud*; which Sense, if well improv'd, may be sufficient to defeat the other Three, tho' by the way it may not be improper to put the Gentleman in mind so to manage his good Designs, as while his Charity is directed to Some, Others may have no occasion to say, *We sought for Lannud, one to take Pity, but found none.*

Now to end the Controversy and all Debates, Emulation and Competition; tending to any separative Differences betwixt these Two Gentlemen, so clearly here prov'd and illustrated to be wholly disagreeable to their laudable Designs of Charity, which both pretend to.

I do in the first place declare, That by the Trials I have made I am very well satisfy'd that Mr. *Higgs* is a very honest and ingenious Person, meriting the good Opinion and Esteem of all good Men, for his laudable Designs and Endeavours for promoting Charity, which in that way, wherein he is impower'd, I verily believe is and will be prosecuted by him, and the Honourable and worthy Gentlemen concern'd with him in his Undertaking, with all Candor, Justice, and fair Dealing.

And on the other hand, by what I have observ'd, of an extraordinary Zeal for assisting the Poor, and of generous Designs and ingenious Contrivances for promoting Charity in Mr. *Le Nud's* first Book and first Advertisement; I entertain a very great Esteem for the Gentleman, as I hope I shall ever have for all Persons so happily and piously inclin'd, and do look upon him to be one who may prove a very fit Instrument, and worthy of Trust, in advancing several excellent Purposes by himself propos'd relating to Charity.

Only I must say, that some Things have escap'd him, thro' a Prejudice conceiv'd against the *Charitable Corporation*, and the Inventor of it, without a due Enquiring into the Truth, so disagreeable to his other good Qualifications, and to impartial Reason, and the true Nature of Charity, as above explain'd, as gives me Confidence to hope, that in the like Calmness of Temper wherewith I have study'd to put him in mind of those Mistakes, he will not look upon any Admonitions

monitions or Advice here humbly offer'd relating thereto otherways, than as the faithful Wounds of a true Friend.

And as I have observ'd such a Significancy in his Name as I suppose was never, nor is ever to be fulfill'd in any other of the same Name so as in him, it appears that there is nothing wanting to put all Wrongs to right, but that he turn his Thoughts to a Care of as really fulfilling the Two last Values which I have observ'd in his Name as he hath too effectually fulfill'd the first Two.

And after such a manner, that the last Two Significations may as fully reach the Concerns of Mr. *Higgs* and his Family as the first Two have done, whose Circumstances, if well consider'd, do merit more of Love with a compassionate Regard, than a Thousand of those to whom he extends his Pity so far above what is needful:

And that, either in the Charity which is certainly due to Mr. *Higgs* from all good Men, he accept his friendly Offer of the Benefit of his Charter, Office, and Servants, under his own Management, for carrying on his Design of Lending on Pledges *gratis*, if he really think he can bring it to a good Effect, which, for the Reasons above mention'd, I must confess I am of Opinion he will never be able to do, nor, if the Case were mine, would I think it my Duty, altho' I could:

Or that he let fall his Purpose of Lending on Pledges, for which a Provision is already Settled by Authority in Mr. *Higgs*, and where also Books are lay'd open for Subscriptions to Lend Money on Pledges *gratis* as far as any Subscriptions shall amount to; and that he prosecute his other most Praiseworthy Charitable Purposes, of Setting the Capable Poor to Work, and providing Subsistence for the Aged and Impotent; which doth no ways Interfere with the Right and Concerns of the *Charitable Corporation*, and being once set on Foot, might have a very Hopeful Prospect of the like Encouragement for Carrying on so good a Design successfully in *London*, as hath been allow'd in *Bristol* in the same Case:

And that he likewise prosecute his Purpose in Relieving Seamen, and saving them from being prey'd upon in their Necessities, by such Buyers of their Tickets, as exact most unreasonable Advantages for Assisting them in their Want.

Tho' in this Matter I must own I am not of Opinion, That such a Benefit ought to be given without any Recompence at all; seeing a small Recompence, with a great Benefit still remaining to the Giver of it, above what could be otherways expected, may be much better employ'd where it is more wanted, than where the saved Recompence, and
much

much more may happen to be soon squander'd away in Gaming, Excessive Drinking, and other Vicious Practices; by them, and others Borrowing on Pledges.

I have pleaded it, and I do here presume to lay it down as a Solid Fundamental Principle and Rule of Charity in this and all other the like Cases;

That it is an Injury done to the Receiver of a Benefit, to Refrain him from Rendering such a Recompence, as is in his Power to give, without feeling it too Heavy for him, especially when such Recompence is wanted, and may come as seasonably for Supplying the Occasions of the Benefactor, as his Benefit Bestow'd did Supply those of the Receivers of it.

And that in this Number are to be reckon'd all such Industrious Poor, as by their Trade or Business have Sufficiently for Subsisting suitable to their Condition and Education.

And that on the other hand the true Rule of Charity Bestowing Benefit without a Recompence, is where the Receivers, either altogether want Ability to Return it, or cannot be supposed capable to do it, without feeling it heavy and pinching through the present Narrowness of their hard Circumstances.

Of the first kind of these, are all Common Objects of Alms-giving; and of the second all Persons and Families, who by Adverse Accidents of Providence are decay'd, fall back, in present Distress, and under pressing Difficulties how to Subsist, and to Support an Honest Reputation.

Those, who of all others are the most eminent Objects of Moral Compassion, Generosity and Bounty, and of Godly Christian Charity, are always to be distinguish'd from others, both in private Acts of Charity, and also in all such Constitutions of it as are supported by such small Returns of Recompence for Benefit, as the Receivers are well able to give.

And if such are assisted with Money on Pledges, or any thing equivalent thereto, it is altogether agreeable to the strict and indispensable Rules of Charity, that neither Interest nor Charges be expected or exacted from them.

If Money is to be lent *gratis*, these are the Persons to whom it of Right belongs.

NOW from these Considerations, with what is before clear'd concerning the Lawfulness of Usury, it may be easy to answer the Question.

In what Case is Usury unlawful? For which the Four Cases following may be assign'd, to wit,

First.

First, when Natural Affection is not observ'd by a near Relative refusing to assist a near Relative under Difficulties, unless with Prospect of Profit.

Whereas on the contrary, the affectionate Love due by the Laws of God and Nature in this Case, ought to give a greater Satisfaction in helping those under so near Ties of Blood-Relation to us, than any Profit we can make by it.

Which Case includeth Parents wanting the Help of their Children, and Children wanting that of their Parents, and Brothers and Sisters, Uncles and Aunts, Nephews and Neices, and others of near Relation wanting Assistance from one another.

In which Cases, either the absolute Refusal of Assistance, when it is in our Power to give it, or the Denyal of it, unless with Prospect of Profit, is so far contrary to Charity and Christianity, as makes those guilty of it Deniers of the Faith, and worse than Infidels.

Seeing Faith, which always worketh by Love, must in vain be pretended to, where Love under so strong Obligations Natural and Moral, hath no Power to move us to our Duty.

I have before given it for one of the Reasons, why Usury was forbidden to the *Jews* amongst themselves, because they were as one Family, all united to one another by known Blood-Relation, as being a thing disagreeable to Natural Affection.

And, if such Relation at so great Distances as it was amongst them, made it unlawful for them to take Usury of one another, tho' they might take it of Strangers, how much more must it be unlawful in the Case here mention'd, where the Relations are so near, as cannot but make it more culpable, than on that account it was amongst many of the *Jews*.

Another Case making Usury Unlawful, is when the Receiver of Benefit by Money Lent is charged with a Recompence above what he is Able to pay, without great Uneasiness, no Regard being had to the Low Circumstances of the Borrower.

In which Case, tho' the Benefit bestow'd might deserve a greater Recompence from those Able to give it, yet being Exacted in a Disproportion to the Ability of the Receiver, is so contrary to the Equality above pleaded in Charity, and so opposite to Moral Generosity and Honour, and to the Religious Compassion we owe to our Neighbour in Low Circumstances, and to the Gospel Precept commanding us to mind, not only our own Things, but also the Things of others,

others; that all such Usury must certainly be unlawful, and a Sin in the Extractors of it.

A third Case making Usury unlawful is, when altho' the Borrower is well able to pay all the Interest Demanded of him, yet such an unreasonable Advantage is taken of his present Need, as to Exact a Recompence Bearing no Proportion to the Benefit Received; but on the contrary so far above it, as makes it Extortion, Unjust, Unequal, Inconsistent with the true Love of our Neighbour, and with the Gospel Precept just now mention'd.

And consequently all such Usury cannot but be unlawful, and a Sin in the Sight of God, whose Ways are all Equal and Just.

Which two last Cases Condemn the General Practice of Pawn-Brokers.

And as to the Last of these Two, it may deserve our Notice, That of all Unreasonable Usurers and Extortioners recorded in Profane or Sacred History, and likewise with respect to the first Case, of all Extractors of Usury contrary to the Rules of Natural Affection, *Jacob* was the greatest, who would not give his Brother a Mefs of Potage, unless Transferring to him the Right of his Birth-right; which was the most unnatural and unreasonable Advantage taken of a Brother's Necessity, and with the greatest Disproportion betwixt the Benefit bestow'd and the Recompence Exacted, that was ever known.

Where, by the way, we may observe, That all the Favour of God to *Jacob* more, than to *Eſau*, was wholly Free; and that *Jacob* getting his Brother's Birth-right by such Extortion, and his Brother's Blessing by cheating his Father with Lyes, had nothing left him to Boast of in so great Acquisitions, but Grace altogether undeserved.

The fourth Case making Usury unlawful, is that which I have already Touched, being the Chief Test of a real Disposition to True Charity in all Persons and Societies pretending to take care of the Poor, and to provide for them, to wit,

When those, to whom Money is lent, are decay'd, and by some contingent Misfortune, are fallen back from a better Condition, they have sometimes been in, and are at present in narrow and distressed Circumstances, so as to be wrestling with great Difficulties in Supporting Themselves and their Families, and in Maintaining the creditable Reputation they have sometime had.

In which Case it is a General Duty upon all, especially those professing Religion or Moral Vertue, to give Assistance to such, as Providence gives Opportunity and Ability.

Inasmuch, that to deny this without a Prospect of Self-profit, must be a thing impossible to be reconciled either with Christianity, Natural Compassion, or Moral Goodness.

Such Persons being the same, whom Christ doth so far Recommend to our Charity, as to promise great Reward, if we Lend to them hoping for nothing again, *Luke 6.*

And if perhaps our Circumstances do not admit of our reaching to this degree of Charity, yet having so many and great Promises of a Recompence from God for any Benefits we allow our Brother in such Circumstances, if on the contrary we will Lend him nothing without Usury and a *Sieu Profit* to our selves, it must infallibly argue that we have neither the Faith nor the Love of God in us.

Such a help being by the Law of God made due even to the Beasts, tho' belonging to our Enemies, when falling into a Pit or Ditch.

And seeing, as I have above shew'd, there were no Borrowers amongst the *Jews*, but such as in a higher or lower degree were in such a Condition, we may be very well assur'd, That all the general Prohibitions of Usury to them, and all the Judgments pronounced against their Disobedience in this Point, must as certainly reach us, as they did them, if we so slight the Commands and Threatnings of God, as to exact Usury of our Neighbour in the like Circumstances.

Concerning these I have spoken to Mr. *Higgs*, and have found a very ready and chearful Compliance with the Motion, which he Intends to carry on by degrees as speedily as he can; and I hope Mr. *Le Nud* will be Inclined to do the same with respect to the Seamen, if he succeed in his Laudable Undertaking.

By which the good Effects of True Charity may be advanced by each, not hindering the Profits and Encouragements justly due and necessary for supporting it, and without all Interfering with one another, to the perpetual ceasing of all unseemly Jars and Contentions betwixt them, so unsuitable to their good and charitable Designs.

And I wish both may remember this sure Maxim, proving as an Infallible Test the Sincerity of True Charity or Love, That when any Breach happens accidentally in the Exercise of it, those are certainly most for Love and Charity, who are also most for Peace and Reconciliation.

But as to the Carrying on any general Purpose of Lending *gratis*, or thinking to Advance any great Designs of Charity, by free Donations, without any manner of Return, it seems to be a Notion founded on such a mistake of corrupt Humane Nature, and especially in so covetous and selfish an Age as we live in, that I find good reason to persuade me that it cannot miss to Terminate in a Disappointment.

But, if Mr. *Le Nod*, after all, still thinks otherways, I wish he would make the Experiment upon some of the Ablest and most Charitable in his Opinion, of all he is acquainted with, and Try from how many of them he can obtain a Hundred Pounds each, of Free Gift in hand, for carrying on his Charitable Designs, in which Case I suppose he should soon be convinced, that he hath not been more wanting in the Charity due to some, than he aboundeth in more, than he would find justly due to others.

As for the *Charitable Corporation*, if the Proposal by me offer'd concerning the Poor in Distress, is observ'd, as I hope it will, I see no Profit there taken, but what is moderate, reasonable and just.

Which would more appear, if, as they have been charged, they had more affected a plausible outward Appearance with a masked Design of hid Profit, than a plain honest way of Dealing, without contriving a more taking Dress for Publick View, as is clear they have done.

By the Account above given of the Order of their General Court, so consulting the Benefit of the Poor, as to Appoint, That all Money Lent from Ten Shillings and under, which are the Sums most called for by the poorest sort, should only pay five *per Cent.* Yearly Interest, and nothing at all for Charges.

And that Sums above Ten Shillings to Twenty, which was the most they did then Lend at one time, should pay six *per Cent.* and a small Allowance for Charges; we may take Notice,

That they were here so far from taking the Advantage of a fair Off-set, that they were really short of recommending their Proceedings so effectually as they might, and I think I may humbly say, as they ought to have done.

For seeing the defraying of the Charges, which the providing and giving the Benefit to the Poor do necessarily require, is a Plea as manifestly, as it is really, just and equitable, while Interest, in common Apprehension, soundeth a little harsher when the Poor are concern'd, it had been much more

plausible and popular, as well as to real Purpose had more commended the Charity of the Office, if the Abatements of the Recompence due had been made upon the Interest, and not upon the Charges.

Since whatever may be alledg'd against Interest, or the Proportion of it, it must always stand firm in Reason and Equity, that every one who is at great Pains and Labour, as well as necessary Charges, in providing a Benefit for another, if he reckons to the Recompence due only his Charges, with a small Matter for Expence of Time and Labour, such a one is, without Controversy, a kind Benefactor, deserving a larger Recompence, if the Ability of those who pay it were greater.

And I think in the present Case, considering a large House, many Servants, the necessary Things belonging to the Office, as Coal, Candle, Books, Paper, &c. and many Persons employ'd with Salaries suitable to their Stations, Charges computed in a Proportion equivalent to 5 per Cent. Interest, cannot in reason be look'd upon as charg'd too high.

By which Consideration the mention'd Order might have run thus.

From Ten Shillings and under only an Equivalent to 5 per Cent. Interest for necessary Charges, and no Legal Interest at all.

And from Ten Shillings to Twenty the same for Charges, with a small Allowance for Interest during the Time that the lent Money remains in the Hands of the Borrower.

Which way of Reckoning might have sav'd a great deal of Debate, and blunted the Edge of all the Arguments brought against the *Charitable Corporation* on the Account of Interest, which I hope are now sufficiently blunted by other Means, altho' the Plea was by the said Oversight made less favourable, than otherways it might have been.

According to which way of counting Interest and Charges, which that Office is free to as well as to the other way, and is as really true as the other, the *Charitable Corporation* may be said to lend

Six Pence and under *gratis*.

All above Six Pence to Ten Shillings at 5 per Cent. Charges, without any Interest at all.

All above Ten Shillings to Twenty Shillings at 5 per Cent. Charges, and Two and a Half per Cent. Interest, which is the same with Six per Cent. Interest, and One and a Half for Charges, publish'd in their Advertisements.

And

And all Sums above Twenty Shillings to Twenty Five Pounds at 5 *per Cent.* for Charges, and 3 *per Cent.* for Interest which may answer to their 6 *per Cent.* Interest and reasonable Charges.

By which way of counting, as true as the other, it appears,

That in some Loans they take only reasonable Charges, without any Interest.

In some only the same reasonable Charges, with Two and a Half *per Cent.* Interest.

And in the highest the same reasonable Charges, and only 3 *per Cent.* Interest.

Which Two and a Half *per Cent.* Interest in the lesser, and Three *per Cent.* in the higher Loans, may be accounted to be no more than a reasonable Recompence to the Inventor, and those concern'd with him, for their Time and Labour bestow'd in attending and managing the said Office, beside the necessary Charges thereof, which are always to be look'd upon as a Debt as justly due by the Receivers of Benefit from the said Office, as any other can be.

Which being consider'd, it may be reasonably suppos'd, that no Person can have just Cause either to complain or object against so moderate Demands for Charges and Interest, and much less when these are yet somewhat diminish'd as the Profit shall be enlarg'd, according to the declar'd Purpose of the said *Charitable Corporation*.

Excepting always what in pious Compassion ought to be remitted to the Poor in Distress, as hereafter is to be clear'd.

And seeing, as I suppose, this will become their Method of Reckoning hereafter, the Business of Interest is thereby like to make but a very small Appearance, and probably at length none at all, in the Accounts of the said Office.

Another Practice of the *Charitable Corporation*, against which Exception is taken, is, That the Subscribers, for the Support of it, have 5 *per Cent.* for all the Money they advance towards the same.

Concerning which, tho' Mr. *Le-Nud* makes this a minding Worldly Gain, to the Prejudice of Heavenly, the contrary whereof I hope is sufficiently clear'd in this Discourse, yet I cannot but take notice how himself acknowledgeth in the same Advertisement, that, by refusing to allow that Recompence for a Benefit, he lost a Thousand Pounds, which, as I am inform'd, is near twice as much Money as all the Subscriptions to his Proposal-Offer of Benefit without a Recompence,

pence, however in that Case commendable, and in the other no ways to be disprov'd.

But I must say, that this Practice of the *Charitable Corporation* being consider'd in a right View, is a very great Publick Advantage.

Seeing Persons who must and ought to employ their Money with Profit, for answering their Necessities, or providing for their Families, and want to have it still at their Command, as Occasion shall require, and cannot in such Case expect above 3 per Cent. Profit, or thereby, from a Banker, can here have unquestionable Security for 5 per Cent. Interest, with a return of the Principal, in whole or in part, at any time after a short Term agreed upon with the said Office, as the same shall be call'd for, after the same manner as if it were in the Hands of a Banker, with the special Favour of being happy Instruments in serving the Necessities, and relieving the Difficulties of many Poor, by so employing their Money, which they could not expect in other ways of bestowing it.

Now after all, if the Proverb is true, *That Charity begins, or ought to begin, at Home*, as in some Sense it is, I suppose I cannot reasonably be either deny'd or blam'd if I claim a Charity so ending at Home.

Which is, that the Two ingenious Gentlemen the Inventors of the *Charitable Corporation* and the design'd *Charitable Fund*, may be pleas'd to do themselves and me the Favour to let me have the Blessing of the Peace-maker, which hath been the chief Prospect of all my Labour in this part of the present Treatise.

I am sure Mr. *Higgs* will not suffer himself to disappoint me of this Hope, so far as his Power goes; and, if I am not mistaken in bestowing my Charity, I think I may expect the same Favour from Mr. *Le Nud*.

In which Case I resolve to employ my Thoughts all I can for finding out a suitable Recompence for such a Benefit, whereof both of them may be made sensible in the Encouragement and Success of their Charitable Designs not interfering with one another, if it shall please God to bless me in mine.

Which I hope so to order in an exact Agreement with the Nature of pure Charity, that they shall never interfere with, oppose, nor discourage any other laudable Designs or Establishments whatever, for promoting it, past, present, or to come.

But if Mr. *Le Nud*, after all the Reasoning and Arguments here urg'd, whereby the true Nature of Charity, and of Love to our Neighbour accidentally standing in need of our Help,

is so plainly and convincingly clear'd, should, as some allege, drop his other laudable Designs of Charity for prosecuting that of lending on Pledges, to the Prejudice of a just Title of Right to that Effect settled in another before him, or if he should persist in his Purpose of obtaining a Patent for his other Charitable Designs, including in it a Power to lend on Pledges *gratis*, to the discrediting and ruining the present Lombard-Office of the *Charitable Corporation*; so reasonably useful both to the Poor and to the Author, and many others concern'd with him, without Damage or Injury to any, and to the disappointing of their Purpose to erect many other like Offices for the same End;

I must confess it to be my Opinion, for the Reasons above mention'd, that such a Practice, however pretending to a more pure Charity, must have more of Contradiction to true Charity, than of Agreement with it:

And that it cannot be well otherways consider'd, than as having too near an Affinity with the Name of the Author of it, as having a Significancy more bad and uncharitable, than good and charitable, as is above explain'd:

And that in this Case I shall not know how to support any longer the charitable Opinion I have hitherto maintain'd of Mr. *Le Nad*, or of any that shall concur with him in that Design, unless they satisfyingly answer what is so strongly argu'd to the contrary in this Treatise, so as to teach me another way of understanding Love and Charity therein pleaded from the Light of Nature, Moral Justice and Gratitude requiring a Recompence for a Benefit, and from an Approbation and Consent therewith to solid Reason and Divine Revelation, which opposite Doctrine, if any can instruct me in it, is what I acknowledge I have not yet within my View, nor is what my Capacity can at present reach, in a plain and impartial way of judging the Truth.

But seeing Contradiction, which oftner proceeds from a bad Humour, than from a better Judgment, and Contention, which is always the Daughter of Pride, and Enemy of Charity, cannot be well entertain'd, after such evident Force of Reasoning, without a manifest Stain and Disgrace on all Pretensions to Charity, so deserting Charity, and going over to its Enemy, I hope Love after all, duly consider'd, shall be Conqueror on all Sides.

HAVING thus finish'd what I propos'd on the present Occasion relating to Charity, and that Constitution of it in

Lumbard-Offices erected by Her Majesty, and happening to end with a Consideration of Love, I shall here resume the same Subject, a little before touch'd, in the Explanation of the Word *Charity*, and of the Greek Word *Agape*, the same with *Love* and *Charity* in our Language, that what follows, for a further Explanation of the Names, and Nature, and Powers of Love, may serve as a Preparatory Introduction for the last Argument, whereby I am to prove, that the Woman is naturally a more excellent and more valuable Object of Love and Esteem, both in Soul and Body, than Man.

Amor, signifying Love in *Latine*, hath a Combination of these Two *Hebrew* Words, *Am* and *Aur*, whereof the first signifies a Mother, an eminent Instance of Love, chiefly with respect to her Children.

The other Word *Aur* signifies to be bright, and to shine, with an apt Reference to the Effect of Love, which makes the Object belov'd bright and shining in the Eyes of the Lover.

It also signifies *Light*, *Grace*, and *Favour*, and in that Sense the same Word often apply'd in the Scripture to the Countenance of God, which we have interpreted, *The Light of his Countenance*, is always to be understood, as denoting his Grace and Favour, all the Three Senses very well agreeing with the Nature of Love.

And *Aur* also signifies a Fire, flaming and shining, which agrees with the warming Nature and Effects of Love, the Feeling and Motions whereof are therefore usually express'd by Flames.

Again, *Abbh* in *Hebrew* P. *Ahabab*, or *Abavab*, as we say *subscribe*, or *subscribe* being the same with *Agape* in Greek, *Amor* in *Latine*, and with *Love* in our Language, contains in it a suitable mix'd Combination of these *Hebrew* Words.

Ha Ba, Behold an Entry, or going in, also with *Ba* and *Bab*, behold be, she, or it cometh, which agrees with *Jab* in *Charity*, and denoteth a Motion tending to Conjunction, and opposite to Separation.

Wherewith agreeth our Word *Come*, and to come, which we have from *Camab* in the *Hebrew*, To desire ardently.

To which our contrary Word *Goe*, noting a Motion separative of going out, and away from, is the same Word with the *Hebrew* *Gub*, which signifies *Elevation* and *Pride*, which properly figure and suppose Separation, both in common Acceptation, and in the Sense of the Scripture, as the proud Expression there recorded, *Stand off*, that is, *remove and separate from me, for I am holier than thou*.

In

In Agreement with this Significancy we have *Pride* and *Proud*, from *Parad* in *Hebrew*, To divide and separate from.

And with this Sense, as opposite to the coming and conjunctive Nature of Love, as observ'd in *Abbh*, or *Ahabab*, agree the Words of Christ, declaring, *That it is not what goes in, but what goes out of a Man, that defileth him*; which is the same as if it were said, *It is not Conjunction, but Separation, that defileth and maketh unclean*.

To which it agreeth, That the Thousands with the Lamb on Mount *Zion* are mark'd by the Number 144, which in *Hebrew* is contain'd in *Tsmid*, signifying *Conjoyn'd*, and by *Kdm*, to come first, and to prevent by coming; and signifying also the East, where the Sun returneth, and cometh towards us.

Whereas on the contrary, the Number of the Whore, Beast, and Antichrist, to wit, 666, in *Hebrew* is noted by the Letters *MSU*, signifying, *They are dissolv'd*, which is contrary to *Conjunction* and *Coming*.

And with the same Observations it agreeth, That all unlawful Love and unlawful Conjunctions are in Scripture Language figur'd by *Defilement* and *Uncleanness*, being a natural Cause of Separation.

Because all such Love is always free to separate, as having no Bond; nor openly own'd Promise or Oath obliging to Conjunction.

Because also such Love usually terminates in voluntary Separation, and often with Aversion and Hatred on both Sides.

And because all such Love is entertain'd with an open pretending to Separation, making all their unclean Love Conjunctions so many Lies.

And because they have no Cohabitation own'd by them, as founded on Love, and for the lawful Conjunctions of pure and lawful Love.

And lastly, because no such unlawful Love can pretend to Eternal Cohabitation and Conjunction in Celestial Love, but on the contrary all their unclean, separative and false Pretensions to Love do, by what in them lyes, tend to a Separation from Eternal Love, and to a delivering over each into the Power of Satan, the greatest Enemy of Love, for Eternal Torments; opposite to the Nature and Effects of true Love.

As to a contrary Nature in true and lawful Love, signify'd by the *Hebrew* Word *Ahabab*, it is to be noted, That the same Word hath in it *Ha Bab* in another Sense, *Behold he goeth in unto her*; by which Word the lawful Love Conjunctions

ons of Man and Wife in the Scripture are so express'd, *He went in unto her*, which is *Bab*, and this being conjoyn'd with *Behold*, shews an open owning of that Love, in Opposition to the Conjunctions of unclean Love, where nothing is openly own'd but Separation for preventing Shame.

Since writing what is past I have had such a strange Instance of the Truth here asserted, as makes an Account of it pertinent and seasonable.

Happening to meet with a young Gentleman, and occasionally to talk of Whores, and the evil Effects of conversing with them, I finding that he behav'd discreetly adventur'd to give him my Advice against the great Danger in that Sin, and its Opposition to true Pleasure and Happiness, as manifest by Reason, tho' there were no Law nor Threatnings of God against it, &c.

The Gentleman consenting with my Reasonings in this Conference, whereof some were of the Nature of what I have here pleaded concerning unlawful Love, told me that he was acquainted with some Gentlemen, long accusom'd to the Conversation of Whores, who have confess'd to him, that they never accompany'd with one but whom they hated when they had done, and never desir'd to see her any more, and that therefore they could never think of Marrying, because they were perswaded that it would be all alike with a Wife, as with the other.

I was amaz'd at this Account, to observe the righteous Judgment of God, so manifestly giving over some Abusers of Love unto the Power of Satan, to plague them with Hatred and Aversion, when seeking Love and Delight unlawfully, and with such a perverted and hellish way of Reasoning from contrary to contrary, as to conclude the same Effects in the lawful Love of Marriage.

Which may be justly look'd upon as a wonderful Proof of that in the *Proverbs*, *A Whore is a deep Pit, he that is abhorr'd of the Lord shall fall therein*.

Having gone so far on this Subject of Names, and of the wonderful Providence of God in ordering them, I shall here add an Account of the notable Contexture, or mix'd Combination of Words, and various Significancy in our Word *Love*, being the same with *Charity*, and with *Agape* in Greek, *Amor* in Latine, and *Ababah* in Hebrew.

Which Word *Love* ought to be written *Loavh*, tho' pronounc'd after the same manner as we do *Love*, and as we pronounce *Oath*, *Oih*, with the Letter *A* silent.

Loavh

Loavh thus written hath a Combination of these Hebrew Words, *Auh*, p. *Ivab*, *Luh*, p. *Lavah*, *Aul*, and *La*, *Lab*.

Whereof the first *Auh* signifies to desire, covet, and to desire with the lawful Love of Concupiscence.

The second *Luh*, to be conjoyn'd, and to adhere or cleave to, agreeing with what is said of Marriage, Gen. 2. For this Cause shall a Man leave his Father and Mother, and cleave unto his Wife.

The Third Word *Aul* signifies Strength, suitable to the Proverb, Love overcomes all Things, and to that Cant. 8. Love is strong as Death.

And the last *La Lab*, signifying He or she, or it is not wearied, agrees with that 1 Cor. 13. Love never faileth, noting always an Eternal Love, wherever it is true, well directed, and settled on a right Object fitted for such Love during this Life, as is to go in into Heaven with the Lover and Beloved, there never to have an End.

With this Value in our Word Love agreeth the Precept, Prov. 5. concerning lawful Conjugal Love, Let her Breasts satisfy thee at all times, and be thou always ravish'd with her Love.

Which Sense also agrees with the Nature of True Love; because Love fixed upon a deserving and fit Object, not only ought never to be wearied, but indeed is never wearied while in being; seeing Love then must cease to exist, when it is weary of Loving.

And in Congruity with the Signification above observ'd in the word *Ahabah*, this our word Love or *Loavh* of the same Signification with *Ahabah*; hath also *Ha*, Behold, Agreeing with the above-mention'd Quality of True Love, that it needs not hide it self by a Pretence to Separation, as False Love doth, for fear of Shame; but that it may be openly own'd with Honour, according to the Character of Lawful Conjugal Love: Marriage is Honourable in all, and the Bed undefiled, that is, Admitting no Dishonourable and Separative Uncleanhous of Love Unlawful, as the Word hath been Explained.

By these Considerations duly observ'd, we may be sufficiently Instructed how to distinguish betwixt Pure and Lawful Love, and that which by abusing the Name and Nature of True Love is unclean and unlawful.

Which, while falsely pretending to Love, is a real and effectual Endeavour to separate from the Love of God, and from Eternal Happiness and Pleasure the Person so falsely pretended to be a Beloved Object; and by Kisses, like those of Judas to Christ, and Embraces like those of Joab to Abner and Ama-

za, and Love Conjunctions like those of *Zimri* with *Cozbi*, turn the pretended Love into the greatest Enmity, that the pretended Lover is capable of, not only with respect to the Bad Effects of it in this Life, but with respect to everlasting Misery and utter Depravation of all the good and comfortable Effects of True Love for ever, as hath been a little before further shew'd.

Whereby it appears, That Unclean and Unlawful Love is the greatest Mockery, Derision and Banter, of all others used amongst Men.

To which it agreeth, That in our Language such Love is more properly Express'd by the Name *Lust*; which, by a Transposition of the Letter *Tsadi*, is the same Word which in Hebrew signifies to *Mock*, to wit *Lurs*, as we have *Hast* from *Hats*, one making *Haste* in Hebrew.

And the word *Mock*, which ought to be written *Mockh*, with *H* quiescent, illustrateth the said Signification of *Lust*, by a mixed Combination of these two Words, *Cmh*, p. *Camah*, as above, to desire with Concupiscence, and *Kum* to rise up in Hostile Enmity against another, elegantly denoting the worst and most hurtful of all Divisions, when Lust pretends to Love.

And to Baunter, which is to deuide with a pretended, but false respect, doth notably Illustrate the same Signification in Lust, which ought to be written *Bauntirh*, with *H* quiescent, having a wonderful mixed Combination of these Hebrew Words *Jab najb*, He Loveth and Hateth; *Auh Baun*, Concupiscence with Iniquity; and *Bra u nih aun*, He Createth and Extendeth a Lie.

Which last Value in this Word, doth excellently clear the proper Nature and Sin of a Lie, as being a presumptuous Usurpation upon the Incommunicable Attribute and Power of God of making something out of nothing, which every Liar is taught, and push'd on by Satan the Father of Lies, to Endeavour, tho' in vain, and still Creating nothing of all that is pretended, but bringing forth the false thing a Lie, which is always a Child begotten, by a Spiritual Copulation of the Liar with the Devil.

By these Explanations it appears, that *Potiphar's* Wife used a fit Word to Express unlawful and unclean Lust, tho' charged falsely and with a Lie on *Joseph*. This Hebrew came in to *Mock us*, where *us* in the Plural, considereth the pretended Respect and Love as a Baunter put upon her Husband, his Master, as well as upon her self.

And by the same Explanations we may know how to understand Christ's Words, *He that looketh upon a Woman to lust after her, hath committed Adultery with her in his Heart.*

Where Lust denoteth an unclean Desire or Coveting to Enjoy her unlawfully, with a Lying pretended Love, but really Hatred and Enmity.

Whereas the looking upon a Woman, tho' with ever so great desire and delight Terminating in a Purpose or Wish of Marriage, or so looking upon a Wife in Marriage, doeth no ways fall under the Denomination of unlawful Lust.

Neither can it be said to have any thing of the Nature of Uncleanneſs or Unlawful Lust, if a Man having no Design nor Pretension to Marriage, so looks upon a Woman with Delight, as to Admire the Workmanship of God, and in the mean time glorifying God in his Heart by a sincere Acknowledgment of his marvellous Works, all his Love Terminating in Hearty Wishes and Fervent Prayers to God, to have such a Lovely Creature an Eternal Companion of his Love in Heaven, his Conscience all the while bearing him Witness, That if any Thought or Desire of Enjoying such a Person unlawfully should arise in him, he would abhor it as the Devil and Hell.

A Love truly so qualify'd makes it impossible that it should deserve the Name of Lust, or be accounted unclean and unlawful, seeing on the contrary it both greatly glorifieth God, and intendeth nothing but the good Effects of Pure Love towards the Beloved Object, as is further hereafter to be cleared.

We have God's Commands Recorded in the Book of *Job*, *See that thou magnifie his Work, which thine Eyes behold.*

But if a Beautiful Woman were here Excluded, while God himself in the same Book boasts of his Workmanship in *Leviathan*, *Behemoth*, the Unicorn, the Horse, the Peacock, Ostrich, Hawk, and Eagle, &c. we should thereby be priv'd of an Opportunity of Magnifying the Work of God in the most Admirable Part of all his Works that our Eyes can behold.

There being nothing in all the Creation of God, so Glorious, nor so fitted for Admiration and Magnifying his Workmanship as a Beautiful Woman, with a Soul answerable to the noble Structure and Palace, which it Inhabits.

And who by having the Title of, *The Glory of the Man* from God himself in the Scripture, is thereby Exalted above all that Men can pretend to in that Matter, as will afterward more fully appear.

I must confess that the Corruption of Humane Nature through Sin is such, and the Remains of it so great in the best, that it requires a more than ordinary Sanctification of the Spirit of Grace, to have our Love drawn by any delightful Feelings at sight or approach towards a Beautiful Object, and yet to Retain our seeing and beholding God in them, and our feeling the Capacity of Delight which he gives us, and which he communicates to us by parts of his Workmanship, which he hath fitted for giving the Pleasure that we receive and are sensible of, so as not to forget the Creator in admiring the Creature, and so as to admit of no unlawful Desires contrary to the Commands of God, and contrary to the Duty of Gratitude, which in Justice we owe to the Object, from which we receive Delight, a thing in it self most desirable and of great Value, if rightly improv'd, but most unworthily abused, when it begets in us any such base Inclinations, as tend to the Ruin of the Person whom we pretend to Love, and by whom we are made Partakers of what is so pleasant, delightful, and comfortable unto us.

So that as to what I have here pleaded for admiring lovely Objects, and yet to make them no Idols of Jealousie, by forgetting God in Remembring them, and by diminishing the Exercise of our Love to God by taking Pleasure in their Love, I may say, as Christ did in another Case, *All Men cannot receive this Saying*; tho' I am sure I may say, That he, who finds himself Enabled to Receive it, may Receive it. So as greatly to glorifie God thereby.

Which, beside what I have cited from *Job*, is farther clear from what we have, *Phil. 4.* where, amongst other Things, which we are commanded to think upon, one Rank is, *Whatsoever Things are Lovely.*

Which Command we are always, so to understand, as Regulated by what immediately goes before, to wit, *Whatsoever Things are Pure.*

Whereby all Thoughts of Impure Love, and all Thoughts of Desire or Esteem towards Impure and Unclean Objects, tho' ever so Beautiful and Lovely in outward Appearance are, are wholly Excluded.

But it is no wonder that this is a Thing so little known amongst Men, seeing it is unattainable, except by fervent Prayer, with a diligent Endeavour and Application of Mind to fix a Habit of Remembring and Acknowledging God in all the Pleasures of Sense, which every one, who tries so to do, will find a thing, to which Humane Nature is very averse, and not to be gain'd, but with great Difficulties

ties and Opposition, with a more than ordinary Strength of Faith to stand the Combate, until they are overcome.

As to Natural Love and Delights of Sense, the usual way amongst the Best is to Exhort or Pray for Preservation from unlawful Desires, and to give God some small Acknowledgments, when Receiving the Comfort of Eating and Drinking, at the usual set times for those Refreshments.

But as to any Doctrine or proper Rules how to Regulate all our Pleasures of Sense, so as to glorifie God in them, which is certainly our Duty, there is nothing to be heard amongst the Best of Christians, nothing preached, nothing pray'd, nothing discours'd, nothing written, nothing printed, and for any thing I know, nothing practis'd that is worth Regarding.

I look upon this as one of the greatest and most universal Defects, That the Christian Religion is chargable with, which according to the Profession and Rules of it, ought to consist in the Practice of Love to God and our Neighbour, by all the Lawful Means whereby we are capable to Cherish and Increase it, and in the Practice of that True Wisdom, all whose ways are Pleasantness, and which Teacheth us in all our ways as well delightful, as other, to Acknowledge God.

But to shew that such Acknowledgments of God in our Delights of Love are attainable, and when attain'd, become wonderful in augmenting them to Sensations far exceeding the Power of Nature, I shall here add one eminent Instance.

That I know a Person, of whom I am very well assur'd, and can rely upon the Truth of what he affirms from his own Experience, whose Love hath been attracted for some Years, by a Beloved, and very lovely Object with inexpressible Vehemency.

Insomuch, that he declares it to be his sincere Opinion; That were he Emperor of the Universe, and Master of all the Authority, Command, Honour, Wealth, Gold and Silver that it hath to give, he would part with it all for that Object of his Love, with a Competency for a comfortable Subsistence with her; as well knowing that the Pleasures of a strong and sanctify'd Love do unspeakably exceed all the other possible Comforts of Life.

That he hath compar'd her seriously, with all, that he knows to be glorious in the whole Creation of God, but can find nothing in his Esteem comparable to her, nor no Person nor Thing, in the Consideration whereof he can so glorifie

rifice God, or magnifie his Work as in her. Observing in the mean time the mighty Power of Love, as not ignorant that many have other Beloved Objects, whom they would prefer perhaps as much to her, as he preferreth her to them all.

That when he found himself catch'd and fast bound with so strong and so pleasant Fetters, the way he took was, to imploy all the Fervour of his Desires in earnestly praying and begging of God for Christ's sake, and with Engagement of Vows not to be given Account of, that he, who, by his Providence, had so powerfully glued his Heart and Love to that excellent Piece of his glorious Workmanship, would so bless him as to make all his Love to her an effectual Cement to glue his Heart, Affections and Love, more and more to the God of Love, the only Author, Maker and Giver of every good and pleasant thing; and that in her he might find a full Return of the many Prayers of that kind for Enabling him to Love God in all his Love, and to rejoice in him in all his Joy, which were in Record at the Throne of Grace.

That the Effect of this way taken and continu'd in was such, that he found all his Love to her so by degrees more and more terminating in God, that at length it became habitual to him never to look upon her Person or her Image in his Mind without some Heavenly Thoughts about God, as being Love in Essence, or his wonderful Contrivance in forming and fitting the Things and Objects of Love for one another, or about the Beauty of the glorify'd Body of Christ, and of the Bodies of glorify'd Saints made like unto it, or about the Joys and Pleasures of Heaven, consisting in Loving and being Belov'd, after such a manner as to enjoy God in all; so that Love to the Creature shall never there diminish Love to God, but on the contrary always strengthen it unto all Eternity, &c.

These, and other like Meditations occasion'd by her, always stirring up in him Admiration of God, and Thankfulness to him in Jesus Christ for so hearing his Prayers, whereby it became at length habitual to him, that he could not nor cannot think upon her Image in his Heart, but with Praises immediately ascending to God with sensible Joy.

Which blessed Effects of Love, in so far as here attainable, he is persuaded is the only State of Human Life nearest to Heavenly Happiness.

Declaring also, that he hath been so far made sensible of this in his own Experience, that by so uniting the Love of God, thro' the Assistance of his Spirit, with all the Love-Mo-
tions

tions arising in him towards his chief beloved Object next unto him, he hath found such an extraordinary, and indeed altogether supernatural Increase in his Pleasures of Love, as cannot be otherways truly accounted for, than as being miraculous.

So that he firmly believes no Man upon Earth hath, or ever had greater, more fervent, and more vehement Delights in the real Conversation of any Woman whatever, than he frequently enjoys by contemplating in his Mind her Image whom he loves so, as still contemplating God in her, and yet always ready to Resign her if call'd for by him who gave her, which Resignation he is sure nothing could work in him but the Almighty Power of the Spirit of God.

By this true Narrative of Fact I wish some could be mov'd to make the like Trial, but whether or not, and however Men and Women mind their Pleasures, and pursue after them; forgetting God, and no ways acknowledging him in them, they may be satisfy'd that there is nothing more certain, than that the Love of the Creature, helping to and terminating in the Love of God, is the most delightful, as well as the most blessed Love on Earth, and that the Love of the Creature, disjoyn'd from the Love of God, is a Love that shall never enter the Gates of Heaven.

Here by the way I must put the Reader in mind to compare this notable Instance of sanctify'd Love, joyning Heaven and Earth, God and the Creature, together in all its Motions and delightful Feelings, with the notable Instance above mention'd of cursed Lust, and wisely to observe the different Effects of the one and the other.

And especially to remember, That if we are for Delight and Pleasure in Love, and for the Increase of it, even to a Degree above the Power of Nature, I have shewn the way how it is to be attain'd, being the same which the Truth of God confirms in *Psal. 37. Delight thy self in the Lord, and he shall give thee the Desires of thine Heart.*

Where we are to consider, That as all Delight, whether in God or the Creature, is the Effect of Love, so the Heart is the Seat of Love, and often us'd to signify the most vehement Affections of Delight in Love, as *Cant. 4. Thou hast ravish'd my Heart*; which is all one as to say, *Thou hast drawn my Love to thee with the outmost Vehemency of Delight.*

And thus we are to understand the Words, *He shall give unto thee the Desires of thine Heart*, in this true meaning of that Sentence, as the best Paraphrase, whereby it can be express'd in other Words:

In all the Delights of thy Love, natural or supernatural, delight thy self in the Lord, and he shall give unto thee all the extreme Vehemency of Delight in Love, that thy Heart can desire.

But to return to a farther clearing that the Pleasures of Sight, or other Sense, excited by a lovely Object in a way not forbidden by God, are no ways unlawful, or contrary to the Precepts either of Law or Gospel, we are to remember this sure Rule.

That whatever the Scripture contains, which seems to look another way, as Christ's Saying above mention'd concerning Adultery committed with a Woman by Looks, *Job's making a Covenant with his Eyes not to look upon a Maid*, *Paul's Saying, That it is good for a Man not to touch a Woman*, the general Precepts against fleshly Desires and Works of the Flesh, and for mortifying our Members, &c. are never to be otherways understood, than as referring only to unclean and lustful Desires, Looks and Practices.

But as to all Desires and Feelings of Pleasure, not otherways forbidden than as tending to Uncleaness, and more especially if tending to the Glory of God, the Scripture is full in their Favour, as might be prov'd by many Instances, whereof these following are a part.

Whether ye eat or drink, or whatever ye do, do all to the Glory of God. In which Precept the Instance of Eating and Drinking, relating to the Pleasures of Sense by Seeing and Tasting, doth certainly infer, that the following Words, *or whatever ye do*, command our glorifying God in all our other Pleasures of Sense as well as in these, or any other of our Concerns.

The many Precepts of God to the *Jews* to rejoyce in God in their Feasts by him appointed, and his Threatning, *Deut. 28.* that because they did not serve him with Joyfulness and Gladness of Heart in the abundance of all good Things, meaning Things pleasant to Sense, they should serve their Enemies in Hunger, Thirst, Nakedness, and in the want of all Things, are a full Evidence for the Truth of what I have asserted.

So *David Psal. 103.* stirreth up his Soul, and all that is within him, to praise God for all his Benefits, clearing, that the Pleasures of Sense are included, by what he adds of Praises for filling his Mouth with good things, and for renewing his Youth like the Eagles; which may fitly relate to a youthful Vigour for the Delights of Love, and a Sense of them unsuitable to his Years, and above the Power of Nature.

The blessed Place call'd the Garden of *Eden*, where Man was put before his Fall, and thrust out of it after it, shews by its Name *Gn Gndn P. Gan Gneden*, what was its Nature, as signifying a defending, protecting, and conserving of Pleasure, the Word *Gndn* being applicable in its proper Significancy to all the Pleasures of Sense, undoubtedly there united with the Pleasure of enjoying God in them, to which Lust and unlawful Desires, brought in by Sin, are contrary, not only on other Accounts, but even on this, that they have always a Tendency, and are moving forward, to the utter Destruction of Pleasure.

And thus whenever Man, not content to preserve Pleasure, by acknowledging God in it, came to desire and take Pleasure, with acknowledging the Devil, and forgetting God in it, as all Followers of unlawful Pleasures do, then came the Ruin of him and all his Posterity, with such a fatal Curse upon them, that not one of them should ever thereafter have Pleasure, but with acknowledging the Devil, and forgetting God, ending in Eternal Misery and Torments, except such as should obtain Reconciliation with God thro' the promis'd Messiah.

The Doctrine which I am here endeavouring to advance, for the happy Effect of uniting the Love of God with our natural Pleasures, as a Duty upon all who enjoy them, is further clear by observing,

That *Job's making a Covenant with his Eyes* can signify nothing but a Guard against unlawful and unclean Desires, which is the Duty of every one, who finds that he cannot abstain from such Desires when looking upon a beautiful Woman.

But that there is a contrary way of contemplating Beauty to the glorifying of God, is plain from that Precept before cited in the same Book of *Job*, *See that thou magnify his Work which thine Eyes behold*, which could not be done in one of the most eminent Instances of his glorious Workmanship, if the Beauty of a Woman could not be admir'd without unlawful Desires.

And tho' *Paul* affirms, *That it is good for a Man not to touch a Woman*, with a special respect to the Straits and Afflictions of those Times making Marriage inconvenient, as he afterwards explains himself, yet we find him even there recommending the lawful Sensations of Pleasure, in the mutual Benevolence due from the Wife to her Husband, and from the Husband to his Wife.

And seeing there may happen contingently many Occasions for a Man's touching a Woman, which, if the Object is lovely, cannot be done without feeling Pleasure, the same Rule must here take place as in beholding her with Pleasure, that if God is acknowledg'd and glorify'd in such pleasant Sensation, without any unclean or lustful Desire to enjoy the Person unlawfully, certainly the Devil hath no hand in such Pleasure.

Especially considering that by such Pleasures contingently happening God may be more glorify'd, than even when obtain'd upon a lawful Design of Marriage, reaching no farther than a Conjugal Fellowship and Cohabitation together during Life, to wit, if such Pleasure excite the Person enjoying it unto sincere Wishes and fervent Prayers to God for having the pleasant Object, so attracting his Affection, an Eternal Companion of his Love in Christ's Heavenly Kingdom of Love.

It being certain that Motions of Love so terminating in Desires of Eternal Cohabitation and Fellowship of Love, are more suitable to the Nature of a sanctify'd Love, and much stronger in designing both the Glory of God and Good of the Beloved, and consequently must be much more acceptable to God than any Love reaching no farther than a lawful Desire of Cohabitation on Earth.

Which, however lawful, must always be very defective in Point of true and strong Love, when the Pleasures therein enjoy'd do satisfy, without any Consideration or Care how to make their Love Eternal.

Which makes it evident that Love Motions, and delightful Feelings, tho' neither in Marriage, nor tending to it, may be the Effects of a much stronger and better Love to the beloved Object, and may be much more acceptable to God, as tending more to his Glory, than many of those Love Motions and delightful Feelings, which are felt in lawful Marriage, or tend to it.

HAVING by these Considerations illustrated the Nature and Powers of true Love, and thereby made way for turning to the Consideration of the Objects of it, I shall here first of all take notice,

That all Delights of Love receiv'd from a Belov'd Object, whether by Seeing or Touching, or by carrying away in the Mind and Heart the Image of such an Object, make and contract in the Lover a Debt for the Pleasures receiv'd, which

is indeed the true Antitype of all other Debts, and the greatest of all.

Hence it is that the *Hebrew* Word *Lub*, P. *Lavah*, from whence we have *Love*, hath another Signification beside those before taken notice of, to wit, *to borrow*, or *contract Debt*.

And in like manner the Word *Hob* in *Hebrew* signifying *Debt*, and a *Debtor*, is taken from the Verb *Haboab*, *to love*.

And with this agreeth the Gospel Precept, *Owe no Man any thing but Love*, signifying, That whereas we may, and ought to pay, and so to loose our selves from the Obligation of other Debts, yet Love is a Debt of such a nature, that we can never so pay it, as to loose our selves from the Obligations of it.

Now if such a Debt of Love is made due in general from Neighbour to Neighbour, how much more must it be due, and more indissoluble, when contracted to lovely Objects, by receiving from them, and being thereby made Debtors to them for so great a Benefit, as the delightful Motions and Pleasures of true Love, which have a Nature so sublime, and of so high a Value, when rightly improv'd, as is above mention'd, that tho' Gold and Silver may be necessary Servants of Love, as Footmen to a King or Queen, yet it so far excelleth them in its proper Nature and Likeness to God, and the Happiness of Heaven, as makes it a certain Truth.

That could we weigh Love as we can Gold and Silver, one Ounce of the Pleasures of true Love, and well improv'd, as above, would be found in the Judgment of any agreeing with the Judgment of God to be of much more intrinsick Value than a Thousand Pound Weight of Gold or Silver.

Hence may every one, Men or Women, judge what kind of large Debtors they are, if ever partaking of Delight in seeing, feeling, or conversing with one another, and how unjustly and contrary to the Obligations upon them they act, if ever guilty of any Requital that doeth not agree with the Nature and Duty of True Love.

Now if Man is such a large Debtor to the Woman, and Woman to Man for the Mutual Pleasures of Love received from one another, how much more are both Debtors to God the Author, and to the Messiah the Purchaser, and to the Holy Ghost, the Communicater to them of all good and pleasant Things?

How great a Debtor is Man to God for the Woman, and how great a Debtor is Woman to God for the Man?

And consequently how contrary to the Rules of Justice and Gratitude must they act who delight themselves together

ther in their Mutual Love, and in the Pleasures thereby Received from one another, without the Exercise of Love to God, or any thankful Acknowledgment of him in them?

Certainly this demonstrates the Reasonableness of what I have been pleading, for our Loving of God in all our Love, taking Pleasure in him in all our Pleasures, and Rejoycing in him in all our Joys.

As also it no less demonstrates the Righteous Judgment of God, in turning all the Blessings and Pleasures of the Wicked into a Curse, who in the Enjoyment of them have not God in all their Thoughts.

Now amongst the other Acts of Men's Unthankfulness to God, I am bold to say, That next to their Deficiency in that Duty for the greatest of all Blessings, to wit, Jesus Christ and the Holy Ghost, the Man's Unthankfulness for the Woman, is the greatest of all their other Acts of Unthankfulness.

Seeing in her they have the greatest Opportunity for glorifying God by magnifying his Work, as hath been and is further to be shew'd; and that by her they enjoy the greatest Pleasures of Love, which with Acknowledging God in them, as I have pleaded, gives the nearest Feeling of the Joys of Heaven, and is the Thing most acceptable to God and most suitable to his Essence of all other on Earth.

Nor can it be otherways, since Love and the Pleasures of it so improv'd, bring us nearer, than any other Thing we are capable of, to the Performance of the two great Commands, which comprehend in them all the other Duties that God Requires of Man, to wit, *Thou shalt Love the Lord thy God with all thy Heart, and with all thy Mind, and with all thy Strength*; or rather, with all thy Vehemency, as the Hebrew Word *Meod* importeth, and *thy Neighbour as thy self*.

NOW having observed, That, tho' Men in their brutal and unlawful Desires, do, while in that Fit of Madness, prefer Women, not only to all other Earthly Things, but even to God himself, and to Heaven, and all its Happiness and Eternal Pleasures, which they willingly forfeit to satisfy their Lusts, yet not only such are often justly plagued of God with an Aversion and Contempt of one another in the End, in which Case the Woman's being despised by the Man is owing to her own Folly, but even those who are not this way guilty, do for the most part entertain but very low Thoughts of the Female Sex in general, in respect of those wherewith they vainly please themselves, by imagining a far
higher

higher Value and Merit naturally in their own Sex, and much more by the Acquisitions they make in Arts and Sciences, which do not properly belong to Women.

Whereby they are led to think, that their State of Exaltation over the Woman in Marriage by the Ordinance of God, is a thing due to their more Excellent Natural Qualifications: and that the Subjection of the Woman is alike due to the lower and less valuable Capacities and Excellencies of her Nature.

I having seriously considered this Opinion, and finding it to be contrary to Truth, contrary to the Mind of God in ordering that Superior Authority on the part of Man, contrary to the Esteem due to the Woman, and contrary to the due Sense of the Benefit which Man enjoys by her, and consequently to the Duty of Gratitude, which he owes to God for her, resolved to undertake, what I am persuaded through God's Assistance I am capable to perform, namely,

To prove by irresistable Arguments for the most part founded on the Word and Truth of God, That Woman is a more Glorious, more Honourable, and more Excellent Creature, than Man, with regard to the preferable Enduments proper to her Nature both of Body and Soul.

In prosecuting whereof I hope to sustain a Plea for Woman, for the Truth, and for God at the same time, which makes it the more Honourable on Her part, and less on that of the Man, that She can be defended against the Usurpations of Man with God and Truth on her side, and on the side of her Defender.

But that every thing in this Plea may be the more clear, and the Effects of it the better, I shall premise these few Things necessary to be considered with Relation to it.

That, by my purpose of Exalting the Woman so high above the Man, I have no Design to give her occasion in that Eminency, however real, to make her self guilty of the same Error, which I find fault with in his imaginary Eminence above the Woman.

But rather that she should remember, according to what I have before pleaded for Equality in all the Ways of God, and the chief Rule of Justice amongst Man, That she being now by the Providence of God; tho' naturally a more excellent Creature, put under the Authority of the Man a less Excellent, this gives the Man no occasion of Boasting over the Woman, seeing that his Exaltation in such Circumstances makes no more, but an Equality with the Woman,

Because a Thing Lower put in the Place of a higher, or a Higher in the Place of a lower, makes an exact Equality in Figure betwixt the two.

For if the Head is bowed down to the Place of the Feet, this makes the Head, with respect to Humiliation, altogether Equal with the Feet.

And in like manner, if the Feet are raised up to the Place of the Head, this makes the Feet, with respect to Exaltation altogether Equal with the Head.

So when it is said in *Isa. 40. Every Valley shall be exalted, and every Mountain and Hill brought low*; this is a Figurative Speech, signifying an exact Equality, because the Valley in the Place of the Hill equals the Valley with the Height of the Hill, and in like manner the Hill in the Place of the Valley Equals the Hill with the Lowness of the Valley.

And the same Figure is in the Words of Christ, which I have quoted in the Title Page, *The last shall be first, and the first last*; which, whatever other References they may have, do no doubt most eminently relate, to the present State of Inequality betwixt Man and Woman, with regard to Priority and Posterity, which are common Figures of higher and lower Dignity.

And however this Prophecy ought to be consider'd, as certainly pointing at a more notable Event, than God hath as yet prepared an Opportunity for; yet I may say, That what I am now upon must make a notable Figurative Implement of it.

Seeing it will thereby plainly appear, That the Woman now in a Posterior and Lower Dignity of Station, shall be put in a Prior and Higher-State of Dignity than Man, which plainly Answers to the *last made first, and the first last*: Which, as hath been clear'd, makes still no more but an Exact Equality.

Thus when Man, the less Excellent Creature, is plac'd above Woman the more Excellent, and when Woman being below is prov'd to be more Excellent than Man being above, Both ought to remember that this makes no more but an exact Equality betwixt them.

This Figure we have elegantly Illustrated by the Nature and Method of Building, which is carried on and perfected by a continued lifting up of the Low Stone lying on the Ground, and placing it above the Highest Stone in the Building, until the whole is compleated.

Hence

Hence our Word to *Build*, which ought to be written *Buildb*, having the same Pronunciation, hath a mixed Combination of these Hebrew Words, *Bi*, the same with *Bib* a Horse; and *Di Lsh Ldl*, pronounced *Dal Lavah Le dal*, so *Dal* in Hebrew signifying both high and low; the Sense of the Words is, *High* is joined and cohereth with *Low*, and *Low* is joined and cohereth with *High*.

And in like manner a *Building*, which ought to be written a *Buildingh*, hath *Add angia gnlb u lub bgah u gnl gab*, a Base or Valley, ascendeth and is joined and cohereth with the Elevated and above the Elevated.

By these Considerations, we may understand the Mystical Sense of those Passages in the Scripture, *Ephes. 2.* and other Places, where the Church of God consisting of Men and Women is Figur'd by a Building.

And also the Mystical Sense of the Expression, *Gen. 2.* concerning the Creation of the Woman, that God Built the Woman, which I am afterward to make use of, as a strong Argument for proving the more excellent Nature of the Woman, than of the Man.

For seeing both together were to make that Antitypical Building, which was to be the Church of God, it must follow that Woman, the last Stone, must have in her Nature an Excellency and Preheminency elevating her above the First Stone Man, according to the Nature and Manner of Building, where always the Last is Elevated above the First, and the Latter above the Former, until the Building is finished.

And the Affinity in Hebrew betwixt *Beth* a House, and *Bath* a Daughter, doth yet further Illustrate the same Figure.

And that all the Economy and Providence of God, in ordering the Affairs of the World are to Terminate, in this Issue of Equalling the Woman now subjected with the Man, now Elevated, we have an evident Proof in *1 Cor. 15. 24.* *Then cometh the end, when he shall have put down all Rule, Authority and Power.*

Where the first two Words *Rule* and *Authority* shew, That the Woman shall be no more subjected to the Man, and the word *Power*, That she shall no more be, nor be accounted the weaker Vessel,

Again we are to remember, That the Humane Nature, both of Man and Woman, is so defac'd and deform'd by Sin, both in Body and Soul, in respect of what it was before the Fall, that whatever Excellencies I am to plead for in the Nature of Woman, this Plea doth no ways hinder, but that con-

contrary Qualities may be found in the far greater Number of the Female Sex ; and that even in the Best and most Excellent they may be mixed with great Infirmities both of Soul and Body.

And therefore it is to be remembred, That for making good my Argument in favour of the Woman, so far as relates to her present State, it will suffice, if I make it appear that those Remains of Glory and Excellency, which are left in Humane Nature since the Fall, are to be found more on the Woman's side, than that of the Man.

As with respect to Beauty, tho' there are Men more Beautiful than many Women, yet all must allow, that speaking generally, there are always many more Beautiful Persons of the Female Sex, than of the Male ; and that the most Beautiful of the Female do always Excel the most Beautiful of the Male.

Beside that, Beauty in the Male is even in common Estimation a Quality not so valuable, as it is in the Female.

Also, with Respect to inward Qualifications, tho' many Men may be found more merciful and compassionate than some Women, yet, speaking generally, it cannot be deny'd but that Compassion and Mercy are Qualifications more properly belonging to the Nature of Women, and more to be actually found amongst them, than amongst Men ; and so of other Qualities after mention'd.

I begin with Beauty, as being found more on the Female side, with respect to which I do in the first place advance this Position,

That seeing Love comprehends in it all the Duty that God requires of Man, making him all that God would have him to be, therefore called, *The Fulfilling of the Law, the End of the Commandment, and the Bond of Perfectness* ; and seeing it is That, which of all other Qualifications makes us likest to God, and gives the greatest Pleasure in God, and in his Creatures ; and that Loving and being Belov'd makes the happiest State we are capable of on Earth or in Heaven ; the Providence of God doth wonderfully agree with this Account of the excellent Nature of Love, by ordering that there is nothing in Nature that hath any Excellency in it, but in so far only as really or figuratively it agreeth with the Nature of Love.

Hence it is, that there is no manner of Thing existing in the whole Creation of God, but what is by him stamped with the Figure of Male and Female.

As all First Things Figure the Man, all Last the Woman; all High Things, as Mountains, Hills, &c. the Man, all Valleys and Low Things the Woman; all Hard Things the Man, all Soft Things the Woman; all Things going away the Man, all Things returning and coming the Woman; all Things Convex or extending outward the Man, all Things Concave or turning inward the Woman; Pointed Things the Man, Flat the Woman; Top the Man, Base the Woman; Roof the Man, Foundation the Woman; Things Manifest the Man, Things Hidden and Secret the Woman; Lean the Man, Fat the Woman; Old the Man, New the Woman; Red the Man, White the Woman; War the Man, Peace the Woman, &c.

And this so universally, that all Weaving, Embroidering, and other Workmanship, and indeed all that is consulted or done in Publick or Private Affairs, are nothing in Reality, but so many Shadows of a Figurative Conjunction of Male and Female.

And are no otherways Good or Evil, Happy or Unhappy, but as they agree or disagree with the Nature of True Love, as will afterward more fully appear.

And we are to remember that amongst these Figures all Things unpleasant, despicable, hateful and hurtful, signifie Love misapply'd and abus'd on the side of the Male or Female, or both.

And on the other hand all Things desirable and pleasant, comfortable, and useful Figure Love, in so far well matched, protected and conserved, with a suitableness more or less to the Nature of *Gan Gueden*, that is, *The Garden of Eden*, as above Explain'd.

Now every Face consisting in Parts Higher and Lower, whereof the first Figures the Man, and the other the Woman, and in Colours White and Red, whereof the first Figures Woman, and the last Man; The Beauty of a Face consists in a fit Matching of these Male and Female Figures together, so as to make a Happy Marriage Betwixt them full of Delight and Love.

As in like manner all Politick Counsels and Actings, and all Works of the Artificer, are nothing but a Figurative Marrying and Joining together Parts and Things before separated Figuring Male and Female; and always the more Excellent, Useful and Beautiful, as they are more exactly fitted for, and more firmly joined to one another, by a Similitude of agreeable and well directed Love.

Hence

Hence it appears, that Beauty is a good and commendable Thing, because of those Figures it hath in it of well suited and strong Love, and so hath in it a Resemblance to the Divine Nature.

And, That it is a good Thing, appears further by the Scripture Expression, which useth the word *Tob*, signifying properly *Good*, also to signify *Beautiful and Pleasant*; so that a Beautiful Woman in Scripture Terms is called *Tubh Mrab*, pronounced *Tobah Mareb*, of a good Countenance, that is Pleasant and Beautiful.

And thus in the Account of the Creation, that which is said of every part of God's Work, and God saw that it was good, ought, in the fulness of the Sense of the Hebrew Word, to be render'd, Good, Beautiful, and Pleasant.

With these Considerations relating to *Beauty*, agreeth the Word whereby we signifie it, which ought to be written *Beautib*, having the same Pronunciation; wherein is a Combination of these Hebrew Words, *Hia Tubh Jah B Hina*, a good, fair, pleasant Female, is agreeable to, and convenient for a Male; and *Hua aub Hia*, He, that is the Male, is drawn with Desire unto, and coveteth Wissheth for Her.

Which Sense also shews a Natural Excellency in Beauty, in so far as it excites and strengthens Love, and makes fit for the Exercise of it; whereof the so frequent Abuse is not owing to Beauty, but to the Corruption of Humane Nature through Sin,² turning means of Love into Effects of Hatred, above shewed.

It appears also, that Beauty is a glorious Thing, because it is used to express the Glory of Christ in his Exaltation and Glorified State, as, *How great is his Beauty?* And, *Thou art fairer or more beautiful than the Sons of Men*; and it is declared as an eminent part of the Happiness of the Glorified Saints, *That they shall see the King in his Beauty*.

To which agreeth our word *Fair*, which ought to be written *Phairb*, having a Combination of these Hebrew Words, *Jphb*, To be Fair and Beautiful; *Jah*, To be agreeable and convenient for Union; *Hair*, To make to shine; and *Par*, To Glorifie, or to make Glorious.

And so our word *Glorie*, which ought to be written *Glourib*, with *OA* pronounced *O*, as in *Oath, Load, Boar*, &c. hath a like Reference to Agreeableness for Love, by a Combination of these Hebrew Words, *Hair*, To make shine, and to make splendid in the Eyes of the Beholder, which agrees with *Beauty*; and *Gah Jah al Gia*, The Elevated agrees with the *Valley*; *Hja Jah L Lub al Hua*, She, that is the Female, is

Agree

Agreeable, Comly, Desirable; and fit for being join'd with Him, that is with the Male, which Figures Beauty, as Fitting for Love.

And it referreth to the same Figure, that it is said of God's Restoring the Works of the Creation to the Glory and Beauty they had, before Deformed by Sin: *Behold I make all things new*; because Things New are more beautiful, than Old.

So *New* ought to be written *Niw*, which is in value *Niv*, signifying in Hebrew *Beauty and Comeliness*.

These Considerations relating to Beauty, which is more on the side of the Female, than that of the Male Sex, make it evident, That with respect to this Heavenly and Christ-like Qualification, Woman is a more Glorious and Excellent Creature, than Man.

Tho' by the way those who have it and are proud of it, or abuse it, ought to remember, tho' it is always in it self valuable and precious as Gold, yet it may sometimes be so placed, as to make no better Figure, *than a Ring of Gold on a Swines Snout*.

And on the other hand, those, who think they want it, ought to remember, that one will see Beauty where another cannot, that there are Lovely Countenances of innumerable different Forms, Features and Complexions; and that, tho' there be a Defect in outward Appearance, it may, by inward Beauty, be in a great measure supply'd, or even exceeded.

So that what is said of Man by Solomon, *A Man's Wisdom maketh his Face to shine*, may be equally applicable to Woman, who, tho' less Beautiful outwardly, yet by Discretion, Modesty, Goodness, Meekness, and other commendable Internal Qualifications, accompany'd with an obliging Behaviour, may appear more Lovely and Desirable, especially in the Eyes of those Men, who are the best Judges, and their Love and Esteem by consequence of most worth, than fam'd and shining Beauties having less of these good Internal Enduments.

And whereas there are so few Beautiful in respect of the many that are not so, it may furnish a pertinent Reflection on the evil Effects of Sin.

And by the way we may take Notice of a Reference to this in our word *Few*, which ought to be written *Phiw*, being in value *Jphw*, which in Hebrew signifies, *They are Fair and Beautiful*.

ANother Reason for the more Excellent and more Glorious Structure of the Woman's Body, than that of the Man, is, to be taken from the more Excellent Matter, and the more Refin'd Substance of the Body of Woman originally, than of the Man.

Man's Body was originally only Clay refin'd, but the Woman's originally a part of the Body of Man refin'd; so that the Body of Woman is Matter Twice Refin'd, and the Man's Body Matter but Once Refin'd.

From whence it appears by reasonable Consequence, That how far the Fineness of the Body of Man doth exceed Clay, of which it was made, so far must the Fineness of the Woman's Body exceed the Fineness of Man's Body, of which it was made.

It being due to the Honour of God's Workmanship, that what he maketh should be more Excellent, than the Matter of which he makes it, seeing every common Artificer makes no Work, but what one way or other Excels the Matter of which it is made.

Again, the preferable Excellency of the Woman, with regard to her Person in general, appears from the Method and Order observ'd by God in creating the World, being a continu'd Progress from less Excellent to more Excellent Beings, until all was finish'd.

So Matter unanimated was first created, then Vegetables, being more excellent than simple Matter; then Animals, being more excellent than Vegetables; then Man, being more excellent than Animals.

And last of all Woman, who, by the same Proportion observ'd in the Method of ordering all the other Works of the Creation, must be understood to be a Creature more Excellent than Man.

Which also agreeth with the vulgar Saying, *Finis coronat Opus*, *The End crowns the Work*: And with the usual Method ever since providentially observ'd amongst Men until this Day, That in all Solemn Processions the most Honourable comes always Last.

And with these Considerations relating to the more Excellent Structure of Woman it notably agrees, that God's making Man is express'd by the Hebrew Verb *Jasr*, P. *Jasr*, Gen. 2. 7. *And the Lord formed Man of the Dust of the Ground*, where the Word *Formed* is taken from *Jasr*.

Now the Word *Jasr* in Hebrew doth properly signify the Work of a Potter, forming a Pitcher or other Earthen Vessel out of Clay.

But

But when God comes to give us an Account of his making a Woman the Word *Jasfar* is not us'd, but *Bnb*, P. *Banab*, signifying properly *He builded the Woman*, being a Figure relating to the stately Building of Royal Palaces, or Temples for the Worship of God.

Whereby it appears, That how far a Royal Palace, or curiously built Temple or Cathedral, doth excel in Glory a Pitcher, or other Vessel made of Clay, so far may we suppose that Woman excelleth Man in Glory.

Which Hypothesis is wonderfully confirm'd and illustrated in the 144th Psalm, where Sons, being the Male, are compared to Plants growing out of the Clay and Dust of the Ground, whereas of Daughters, being the Female, it is said, *That our Daughters may be as Corner-Stones polished after the Similitude of a Palace.*

Where I must by the way take notice, that our Translation is extremely deficient in expressing the Sense of the *Hebrew* in this place.

The true Signification of the *Hebrew* Words in that Text being, That our Daughters may be Corners or Angles cut in, (which the *Latin* doth more emphatically express by *Anguli incisi*) the Pattern of a Palace or Temple.

For the Word *Hiel* there us'd, which is pronounc'd *Hecal*, signifies a Royal Palace, and also a Temple, being often in Scripture us'd to signify that most glorious Fabrick that perhaps ever was in the World, the Temple of *Jerusalem*.

And the Words there *Zevajoth Mehtaboith* signifying Angles cut in, do elegantly agree with the nature of an Angle, which by joyning the Two Side Lines hath the Figure of an Incision in the middle.

Also it is to be noted, That whereas we add the Note of Similitude *As* to Angles, and after the Similitude to *Palace*, as if the Female were to be understood as a Picture drawn or copy'd after these Exemplars, it is quite contrary in the *Hebrew*, which hath no Mark of Similitude at Angles, and for what we render Similitude relating to *Palace*, the Word *Tabnith* on the contrary signifies an Exemplar, or Pattern, according to which, and after its Similitude, the Building is to be built, so making Woman the Original, and all the Palaces and Temples in the World but so many Copies taken from that Original.

And whereas the Word *Corner* or *Angle* is here apply'd to the Woman, it is to be mark'd, for a farther clearing of the Dignity of her Sex, that Persons Eminent in Respect, Dignity and Honour above others, are usually express'd in the Scripture

ture by Words which in their proper Sense signify Angles or Corners.

So the common Word us'd to signify the most Honourable, or the Heads, the Chief, and the first Princes of the Tribes of *Israel*, is *Pinoth*, the proper Signification whereof is Corners or Angles.

And it is very remarkable to the present Purpose, that this Word *Pinoth* is in the *Feminine*, and not in the *Masculine Gender*.

Which Considerations are farther eminently supported by that in *Psalms* 118, where the Exaltation and Glorify'd State of Christ the Messiah is express'd by his being made the Head, chief part, or Prince, as *Rosh* signifies, of the Angle or Corner: *The Stone which the Builder's rejected is become the Head of the Corner.*

BUT to proceed in this Argument, some may, by a blunt Thought, imagine and alledge, that Man ought to be consider'd more Honourable than Woman, as being Exalted by God to the more eminent Station of Authority, and Ruling over the Woman in their Conjugal Relation to one another.

I have given a short Hint of an Answer to this Difficulty in the mention'd Treatise, p. 31. by shewing, That if God's Commands are observ'd, while the Husband Rules his Wife, his Love to his Wife ought to Rule him; and by remembering the Gospel Precept, *That the Man give Honour to the Woman, as the weaker Vessel.*

Concerning which Words I do here farther take notice, That the Title of *the weaker Vessel* there apply'd to the Woman, is not to be so much understood as referring to a less Strength of Body or Mind in Women than in Man, but as directly relating to the mention'd Ruling Authority given by God to the Man over her.

It being a plain Consequence of Reason, that Ruling always supposes a stronger, and being Rul'd a weaker State, with respect to Power, Authority, and Strength.

Whereby it appears that the true Sense of that Precept is, That Honour is due from the Man to the Woman even in the lowest and weakest State of her Subjection to his Authority.

Which will farther appear by considering the Reasons I am here to add, undeniably proving, that this very Subjection of the Woman to the Authority of the Man is a certain Proof of the naturally more Honourable State of the Woman, than of the Man.

For we are to remember that this Authority of the Man over the Woman was not given him until after the Fall, and that

it was then given him no otherways than as a Punishment of the Woman's Sin.

Now if Man were a Creature more Honourable than Woman, there could be no Punishment to her in his Ruling over her, nor no Disgrace in her Subjection.

There is no Disgrace nor Punishment in a Subject's being Rul'd by a King or Queen, a Child by a Parent, a Scholar by a Teacher, or a Servant by a Master.

But it is a manifest Punishment when one less Honourable is made to Rule over one more Honourable, as the Threatning against *Israel* for their Sins, *That Servants should rule over them*, makes clear.

By this Punishment therefore of the Woman it is evident at least that before Sin enter'd, if the Woman was not more Honourable and Excellent, yet it must be certain that the Man was not more Honourable or Excellent than the Woman, otherways his ruling over her could be no Punishment.

And again, in the present State of both, after Sin, this Punishment makes it impossible that the Man can be more Glorious, Honourable or Excellent, than the Woman, otherways the Punishment would be no Punishment.

And we may still suppose that the Woman's being naturally a more Glorious, Honourable and Excellent Creature than Man, as is here pleaded, must agree better with the nature of a Punishment to her in his Ruling over her, and illustrate how it is so, much more evidently, than any contrary Opinion can do.

And indeed while, in the present State of both, the Woman is dignify'd in Scripture with the Honourable Title of being *the Glory of the Man*, this makes it impossible that Man can be more Glorious than his own Glory, and also necessary, that considering Man as distinct from the Woman, the Woman having both her own and his Glory, must be more Glorious than the Man, wanting both her Glory and his own, which is not in himself, but in her.

And as to what I have argu'd for clearing the Nature of the Woman's Punishment, by the Man's Ruling over her, as a less Honourable advanced to Rule over a more Honourable, I cannot but take notice of a most notable Coincidency in Providence with what I have so pleaded, That a Man courting a Woman in Marriage is all the while call'd her Servant, and esteems that Title a Honour to him, which proves by common Consent that his becoming at length a Ruler over her in Marriage is but a like Case with a Mistress marrying

her own Servant, making an Advancement of a less Honourable to Rule over a more Honourable.

It also deserveth our Observation, that the whole Church of God, consisting of Men and Women, is frequently in Scripture figur'd by a Woman, but never by a Man, whereby it appears that the more Glorious and Excellent part of Mankind is pitch'd upon to express the chief State of Blessedness, Excellency and Glory, that Woman or Man is capable of.

Again, the Promise of the Messiah, and in him all Deliverance from Evil, and all Blessedness, Happiness and Comforts of this Life, and of that which is Eternal, was Originally convey'd to Man thro' the Woman, and not to the Woman thro' Man, which was a Honour put upon the Woman by God, and an effectual Preference in Honour, above what the Man can pretend to.

This Preference in Honour on the part of the Woman is farther manifest, beyond all possible Competition in Man, That Woman was the Mother of the promis'd Messiah, our Saviour, whose Father was God, and himself God.

And that the most Admirable and most Excellent of all other parts of Matter, even the glorious Body of Christ, which will be the Wonder of Saints and Angels unto all Eternity, was form'd of the Seed and Blood of the Woman, and not of the Man.

Which Honour and Preheminence conferr'd by God on the Woman doth certainly Exalt her Glory, not only above the Man, but above the Highest Angels in Heaven, and above all Creatures that ever God made, next to the glorify'd Human Nature of Christ.

AND, tho' it may seem to have some Shadow of Reason for the preferable Dignity of Man, That Christ, as the Scripture speaks, was found in fashion as a Man, and not in the fashion of a Woman, yet this Argument, if duly consider'd, can be of no Weight against what I plead.

Seeing the Substance in every thing is always more considerable, than its Fashion or Form, and Identity in Substance makes a much nearer and stronger Relation than Identity in Form, as the Child hath a far stronger and nearer Relation to the Parents, by being of their Substance, than by being in the Form either of Male or Female.

Whereby it appears that Christ, his being made of a Woman, as the Scripture expresseth it, and that his whole Body
was

was of the Substance of the Woman, and no part of it of the Substance of the Man, there can be no such near Relation claim'd to him by the Man on account of his Form, as by the Woman on account of his Substance.

And consequently the Glory belonging to Man by his remoter Relation to the Body of Christ cannot be comparable or equal to the Glory of the Woman, by a so much nearer, and stronger, and more universal Relation to the same Body of Christ.

Also the Time wherein Christ was found in fashion as a Man comprehended in it the whole State of his Humiliation, wherein he had no Glory but from his Godhead, being as to his Manhood, *despised, rejected, afflicted, having no form of Comeliness, &c.* as *Isa. 53.* and at length, as Man, shamefully crucify'd, dead and bury'd.

So that Man hath nothing to boast of, as to any Glory from the Manhood of Christ in this State, but what was humbling, afflictive, and gave no Glory to Christ himself with respect to his being Man.

And it is a remarkable Observation, which hath not, so far as I know, been taken notice of by any, that *the Revelation*, which is the only Book of all the Scripture that Treats most of Christ with respect to his glorify'd State, never represents him in Heaven in the Form of a Man, expressly mention'd, but even on the Throne of Glory, and on Mount *Sion* above, and in his coming to solemnize the Marriage Supper with his Bride, figuring all the Church of God, he is represented by the Figure of a Lamb, and not as a Man.

It is true that in *Chap. 1.* and *Chap. 14.* he is represented as one like to the Son of Man, which may be said of a Woman as well as a Man.

Especially considering, that the Son of Man, in *Hebrew Bn Adam*, pronounc'd *Ben Adam*, so often apply'd to *Ezekiel*, and by Christ to himself, should be more properly render'd, *The Child of Man*.

Because *Ben* in *Hebrew*, and *Banim* in the Plural, are applicable alike to Male and Female, as our Child, and Children; whereby it appears that the Word *Child* ought to be written *Shildab*, having a Combination of these Words, *Jsh; Jld, Jsh, Jldb*, it is a Boy, it is a Girl.

So that *Ben Adam*, said of Christ in his glorify'd State, may represent him with a figurative Reference to the more glorious Person of Woman, as hath been, and is farther to be pleaded, while the same Expression *Ben Adam*, Son of Man, did refer

to the Person of Man, as less glorious, when he was on Earth in the State of Humiliation.

Thus we find that Christ, after his Ascension to Glory, is in the Apostles and Disciples their Prayer to God nam'd by the Name of *Child*, even in our Language, never apply'd to him before his Ascension, *Acts 4. That Signs and Wonders may be done by the Name of thy holy Child Jesus.*

This Opinion is farther illustrated by considering his Representation in Glory by a Lamb.

Concerning which, without Prejudice to any other Figure in that Representation, we may take notice that a Lamb is never us'd in all the Scripture to figure a Man, but that it is found represented as a direct Figure of a Woman, and expressly so explain'd in *Nathan's Parable to David, 2 Sam. 12.* where *Bathsheba*, the Wife of *Uriah*, is figur'd by the poor Man's Lamb, *v. 4.* which, *v. 3.* is said to have lain in his Bosom, and that it was unto him as a Daughter.

With this Figure it agreeth that we express a Female by *She*, which hath in it the Value of *Seb*, which is one of the Names of a Lamb in *Hebrew*.

And that whereas in many Places of the Scripture the whole Church and People of God are figur'd by a Woman, as hath been observ'd a little above, we find the same Church and People also figur'd by Sheep and Lambs, which cleareth a Reference in these to a Female Representation.

Which Reference I push no farther, but to clear, that the Glorious State of Christ in Heaven is represented with a figurative Reference to Woman, as a more glorious Creature, as in his State of Humiliation it is said *he was found in fashion as Man*, a less Glorious Creature.

And this preferable Dignity and Glory in Woman is also farther evident by observing, that likewise all the glorify'd Saints are represented by Sheep, having a Female Figure, plac'd on the Right Hand of Christ at his Glorious Appearance, while the Goats, feeling harder, and having all Beards, and thereby plainly figuring Man, are plac'd on his Left Hand, for a Representation of the State of the Damn'd, as opposite to the Glory, Comeliness, and Fitness for Delight, which are the more special Properties of Woman.

AND whereas, as to First and Last, the Man was originally before the Woman, and the Woman after the Man, this Preference in the more glorious Figure of the Woman than

than in that of Man agrees with Christ's Saying, *There are first that shall be last, and last that shall be first.*

Which agrees with the Law, *First* figuring Man, and the Gospel of Grace and Mercy *Last* figuring Women.

So Christ, after his Ascension to Glory, is frequently call'd the second *Adam*, by a Figure relating to Woman, the second after *Adam*.

To which also a Congruity is observable in the Providence of God, That of the first Two that existed of *Adam's* Race, *Cain* the first, figuring Man, was rejected, and *Abel* the last, figuring Woman, was accepted of God.

Ishmael in like manner, the First figuring Man, was rejected, and the Promises of Blessing to *Abraham's* Seed fix'd in *Isaac* the Last, figuring Woman.

So *Esau* the first was rejected, and *Jacob* the last chosen; *David*, the last of *Jesse's* Sons, was chosen by God for King of *Israel*; *Solomon*, the last of *David's* Sons, chosen to succeed him in the Throne, an eminent Figure of Christ in his State of Exaltation,

And of *Barsabas* and *Matthias* propos'd for Apostles, *Acts* 1, the last was chosen by Lot.

NOW the Reasons for this Providence of God, and for the more Excellent State real and figurative of Woman than of Man, hitherto clear'd with respect to her Body, and by Considerations relating to her Person in general, will yet more evidently appear by what, according to my Undertaking, I am to add for proving that the Woman by those internal Qualifications and Endowments of Soul which more properly belong unto her Sex, doth no less Excel all that Man can pretend to that way, than by those other Considerations which I have observ'd relating to her Body and Person in general.

For clearing whereof we are first to take notice what those Qualifications are more proper to Men than to Woman, upon which they value themselves, and are generally reputed to be more Excellent Creatures than Women.

These are Learning, Knowledge, Moral Wisdom, Law, Capacity of Severity for punishing Crimes, Arts and Manufacture, a harder and more bold Temper, Courage, Strength, and Skill in Fighting, and ordering Battels by Sea and Land, and such like.

Over against these I place the Qualifications of Mind, which more properly belong unto the Nature of Woman, and are less esteem'd amongst Men.

These are Modesty, Softness, Meekness, Gentleness, Mildness and Sweetness of Temper; Pity, Compassion, Mercy, Tender Mercy, and Love with more Ardent and Vehement Affection, than in Man.

Before I put these two different sorts of more properly Male and more properly Female Qualifications into the Balance together, for proving which of the two weighs heaviest, we are to remember, that no Instances of far contrary Qualifications in particular Men, or in particular Women, can be reasonably made use of to Impugn this Account of the different Nature of the one and the other here given.

The one being only a Pleading from particular Practice, which may be, and often is different from or contrary to Nature, while the other is a pleading for the proper Nature, provable by some more eminent, and more frequent Instances on one side, with respect to such different Properties, than are to be found on the other side.

So that, though, according to the Maxim, *Corruptio Optimi pessima*, The Best corrupted makes the worst Corruption: There may be found some Woman more hard Hearted and Cruel than any Man, yet this hindereth not the Evidence of Truth visible in the more general Disposition of the Female Sex, that the proper unvitiated Nature of Woman is more inclin'd to Pity and Mercy, than that of Man.

NOW that this more merciful Nature of Woman is a more Glorious Disposition, than all the mention'd Qualifications more proper to the Nature of Man, appears plainly from *Exodus 24*.

Where *Moses* having before pray'd to God, *I beseech thee shew me thy Glory*, in Answer to this his Desire he pass'd by proclaiming, *The Lord God merciful and gracious, and keeping Mercy for Thousands*.

Whereby God himself did proclaim his own Glory in the first place by those his Attributes, which do more agree with the proper Nature of Woman than that of Man; which doth farther Illustrate what I have before pleaded for the Glory of Christ in his State of Exaltation Represented in the Revelation by Figures relating to Woman and not unto Man.

And

And seeing in all motion the Face is first, and the hinder Parts last; and that I have before cleared that Man, who was first, is figur'd by First; and Woman, who was last, is figur'd by Last. Hence it appears, that God shew'd his Glory to *Moses* by a Figure relating to Woman and not to Man.

Wherein also is infolded a wonderful Myſtery in ſo far as God ſhewed his Glory, by his Hinder-parts Figuring Woman, and declared in the mean time that his Face or Fore-parts Figuring Man, no Man could ſee and live.

Which may be unfolded, if we take Notice, that, as the Man was First and Before the Woman, ſo the Law, and the Dispensation of the Law contain'd in the Old-Testament was First and Before the Gospel, and the Dispensation of Grace contain'd in the New-Testament.

Whereby it appears that the Law going before is properly Figur'd by the Fore-parts, which alſo figure Man; and that the Gospel Grace coming after is properly figur'd by the Hinder-parts, which alſo Figure Woman.

Which clears, that the Saying, *No Man ſhall ſee my Face and live*, is the ſame which is frequently declared in the Gospel, That it is impoſſible for any Creature to be ſaved by looking to God, only with reſpect to the Law: Seeing by the Works of the Law no Fleſh ſhall be juſtify'd, that the Law is the Miniſtration of Death; and as Paul writes to the Romans, Chap. 7. *The Motions of Sins which are by the Law, work in our Members to bring forth Fruit unto Death.*

By the way here, it is obſervable, that one of the Hebrew Words ſignifying Law is *Dib*, pronounced *Dath*; from which it is plain that we have our word *Death*.

And whereas the Curſe of the Law ſpoken of, *Gal. 3.* and in many other places, makes it plain that there is no Favour to be expected from God, by looking to him with reſpect to the Law, or to our own good Works done in Obedience to the Law, becauſe the Law requires perfect Obedience, which no Man can perform; ſo that the beſt Language of the Law in Favour of Man, goeth no farther, than to ſtop the Mouth of every one pretending to obey it, and to make all the World guilty before God for not obeying it, which, without a Saviour, muſt certainly end in a Curſe, I have made an Obſervation, which wonderfully agreeth with this Doctrine.

That the Dispensation of the Law contain'd in the Old-Testament, Terminates in the word *Hlrm*, pronounced *He-rem*, ſignifying a Curſe, which is the laſt Word of that Firſt Book of God,

And that the Dispensation of Grace contain'd in the New-Testament, Terminates in the Word *Jesus*, signifying a *Saviour*, which is the last Word of that Second or Last Book of God.

And seeing it is plain that of First and Last, First is the proper Figure of Man, and Last of the Woman, it hereby appears that the proper Nature of Woman must be as much preferable to the proper Nature of Man, both figur'd in those First and Last Books of God, as Salvation is preferable to a Curse.

But to make this more evident, I offer the Name whereby we express these Two Books of God, to wit, *Bible*; which being written *Byblh*, as it ought to be, for discovering the Mystical Sense of the Word, hath a Combination of these Hebrew Words *Bgnl B Bgnlh*, pronounced *Bagnal Be Bagnalah*, that is the Husband with the Wife, according to the Value of the Letter *Gnain* in our *T* as above shewed.

And to fortifie this Sense, we may consider that our word *Law* hath the Value of *Aul* by a Transposition of the Letters, which in Hebrew signifies *Strength*, and thereby shews its Figurative Relation to Man, and not to the Woman, who is declared to be the weaker Vessel.

And on the contrary *Grace* hath the Value of *Ga* or *Gab* and *Rch*, which signifies an *Elevated* one, proud and hard of Access, with respect to *Grace* and *Mercy*, as also the Law is, made soft, tender and delicate, which exactly agrees with the Nature of Man so changed into the Nature of Woman.

And so *Mercy* having the Value of the Hebrew Letter *Heth* in *e*, as it has in *Bethesda*, for *Bethbhesda* hath a Combination of these Hebrew Words in it, *Rhm*, which signifies that part of the Body of Woman which distinguisheth her from Man, and *Rch* to be soft, tender and delicate; and *Cmg*, to be made low and humble.

Both which Words do in their true Sense agree with the proper Nature of Woman, and not of Man; and also with the Mystical Sense of a like Value in the word *Gospel*, as above Explained, which was given after the Law Figuring Man the First, and thereby Figureth Woman the Last, both on that Consideration of Posteriority, and also for the Congruity in the Mystical Sense in the Name *Gospel*, as well as in the Nature of it, with the Nature of Woman.

BUT

BUT to give yet a little farther Light and Force to this Argument for the Woman's Nature, being figured and not the Mans, when God shew'd his Glory to *Moses* by his Hinder-parts, we are to consider,

That the word *Abhor* there express'd to signify the Hinder-parts, is notably explain'd by the same word in another place where God promises to give his People the Valley of *Abhor* for a Door of Hope, which no doubt beareth a Reference to that of shewing *Moses* his Glory by exhibiting to him his Hinder-parts, which *Abhor* signifies.

In which place the expressing *Abhor* by a Valley, which is another Figure of Woman, and by a Door, which is a third Figure belonging to Woman, as the Antitype of a Palace or Temple above clear'd, and agreeing with that in the *Canticles* concerning the Little Sister; *If she is a Door, we will enclose her with Boards of Cedar.* These Additions of two more Figures Feminine, to the Significancy before observed in *Abhor*, do notably clear that the Glory of God shown to *Moses* by his Hinder-parts, doth certainly make a Figure illustrating the Glory that is proper to the Nature of Woman, as above that of the Nature of Man.

And it agreeth with this Figure for the greater Glory of the Woman, that the second raised up of the Seed of *Adam* after the Death of *Abel*, or the next coming after him had the Name *Seth*, in the Hebrew *Sheith*, which signifies a Foundation, on which the Superior Part of the Superstructure resteth, and by it is supported, which agrees with the Nature of Woman; and also signifies the Lower-part of the Body backward, or the Hips, which agrees with *Abhor* in God's shewing his Glory to *Moses*.

Which also farther cleareth the preferable Glory of the Woman, that in this *Sheith*, whose Name Figureth the Woman, was lay'd the Foundation of the whole Church of God in this World, as being the First of the Faithful, from whose Loins proceeded all the Patriarchs, and at length Christ himself, who, after his Ascension to Glory, takes unto himself the same Name *Sheith*, as *Paul* says of him; another Foundation, that is another *Sheith*, *Can no Man lay then what is lay'd, that is Jesus.*

And the Figure of the Woman in this *Sheith* is farther clear'd by the Affinity of the word *Esheth*, signifying a Woman in Hebrew, with this Name *Sheith*,

From which Name also we have the word *Sheath*, which in Latin *Vagina*, is apply'd by Physicians and Anatomists to signifie that Part of a Woman's Body, which distinguisheth her from Man.

And with this Priority of Excellency in Woman above Man, tho' Posterior to him in order of Existence, agrees the Saying of Christ, *Matth. 13. Therefore every Scribe which is instructed unto the Kingdom of Heaven, is like unto a Man that is an Householder, which bringeth forth out of his Treasure Things New and Old.*

Where New Figuring Woman being put before Old Figuring Man, makes a Figure of Preference in the Woman, suitable to Christ's other Saying, *The Last shall be First, and the First Last.*

Which also agreeth with Christ's Parable concerning the proud *Pharisee* coming First and Figuring Man, relying upon the Works of the Law for his Acceptance; and the Humble *Publican* coming after and Figuring the Woman, relying upon nothing for his Acceptance but free Grace, Compassion and Mercy, being the Attributes of God Figured in the Nature of Woman, whereby God proclaim'd his Glory to *Moses*.

And whereas Christ compareth the Householder bringing out of his Treasure First Things New Figuring the Woman, and afterwards Things Old Figuring Man, to a Scribe Instructed unto the Kingdom of Heaven, it plainly supposeth no Man to be well Instructed in the Knowledge of the Glory in Heaven, who doth not understand it to agree more with the Nature of Woman, than that of Man, and so giving a Preference to the Nature of Woman, above that of Man, as the Householder did Figuratively in Bringing forth his Treasure.

Which more Merciful Nature also of Woman Figur'd in God's proclaiming his Glory to *Moses*, when he shew'd him his Hinder-parts, must be as much more Glorious, and Excellent, than Law, Knowledge, Learning, Courage and other Qualities more properly Belonging to Man, not only as it hath a nearer Resemblance to what God himself doth most Glory in, but as having also a nearer Affinity with the Glorious State of the Elect Beloved of God, as opposite to that of the Reprobate by him Rejected and Divested of all Glory, according to that, *Col. 3. Put on therefore as the Elect of God, Holy and Beloved Bowels of Mercy, Kindness, Humbleness of Mind, Meekness*; which are all Qualities more properly Belonging to the unvitiated Merciful Nature of Woman.

And

And likeways this merciful Disposition must be more Excellent of God, upon the Credit of his own word, *Blessed are the Merciful, for they shall obtain Mercy.*

ALSO this stronger Disposition to Mercy in the Nature of Woman cannot but make her Nature more Glorious, than that of Man less disposing to Mercy, seeing it is a certain Effect and Evidence of a stronger Love.

Love being that Qualification of the Soul, which of all other is the most Glorious, Excellent and Blessed, Both as making us Liker to God, who is Love in Name and Love in Essence, and also as making the Possessor of it more Happy, than all other Qualifications whatsoever are capable to do without it; and as plainly declared *1 Cor. 12. To excel all other Gifts of God to Man.*

So that here there appears nothing to be wanting for a full Proof of all I have Undertaken concerning the more Glorious, more Honourable and more Excellent Nature of Woman, than that of Man; but a little farther clearing what I have last asserted, That Love in Woman is Naturally Stronger, than in Man.

ONE Eminent Proof for this we have in the Words Expressed by *David* concerning the great Love that *Jonathan* had for him, *Thy Love to me was wonderful, passing the Love of Women.*

Whereby it Appears, That *David*, Resolving to Acknowledge a Wonderfulness in *Jonathan's* Love to him, was convinced, that there was nothing in Nature, by which he could so Effectually Express it to be so, as by owning it to be a Love Exceeding that of Women.

Which Concludes the Love of Women to be in his Opinion the strongest of all other Love, and Expressly above that of Man; seeing he could find no Match for comparing *Jonathan's* Love with, and making it appear so wonderful as to Exceed Belief, which he seems to Intend, but by allowing it some Degree even above the strong Love of Woman.

And with this do agree *Pool's* Annotations on the Place in these Words, *Because the Affections of Women are more Vehement and Ardent than Mens.*

Another Argument for the Stronger Love of Women, than that of Men, is Demonstrable by Observing the different Circumstances which accompany the Love of Woman to Man,

Man, in respect of those which accompany the Love of Man, to Woman, being such as Infer a Natural Necessity, that the Love of Women must be stronger, than the Love of Men.

For, whereas the Love of Men to Women is Naturally Encouraged by the Pleasures, they at present feel, and much more, which they Hope for in a Nearer and more Familiar Conversation with them, without any Natural Discouragement from certain Events which they know shall at certain times turn all their Pleasures into Pain and Sorrow; on the Contrary, Women knowing, and being often Eye-witnesses of the Great Sickness, Trouble, Sorrow and Pain, which their giving way to the Love of Man, must cost them in Conceiving, Bringing-forth, and Breeding up their Children, are no ways discouraged thereby in maintaining their Love to Men.

While it is probable, That the half of such troublesome Effects of Love on the Part of Men would soon Effectually Discover, that there is not half of the Strength, Courage, and Vehemency in the Love of Men, that is in the Love of Women.

And here it Merits our Notice, That whereas Men are ready to Value themselves so much on the Account of hardy Boldness and obstinate Courage, Qualities more proper to Men in Fighting Battles with their Enemies, and to look upon Women as Silly, Fearful, Faint-hearted Creatures in Respect of themselves, I here on the contrary am bold to Affirm in Favour of Women,

That they far Exceed Men in Boldness and Firmness of such Courage, as certainly God Approveth more, and the Word of God, and all truly wise and good Men must Approve more, as being a Courage as far more Excellent and more Noble, than that of Man, as Love is preferable to Hatred, and Battles of Love to Battles of Enmity.

Which Consideration also may furnish some Comfort to Women in their Feeling any of the mention'd Troublesome Effects of Love, by Remembring, that they suffer in a Cause as much Better and more truly Noble, than what Men suffer by Wounds and Bruises in Fighting with their Enemies, as Agreement, Friendship and Love are more Excellent, than Opposition, Contention, and Hostile Enmity.

Which Sufferings of Women also on the Account of Love must be so much the more Honourable and Glorious, than those of Men on the Account of Enmity, as they have a nearer Resemblance to the Sufferings of Christ, which
were

were all on the Account of his strong Love to Man, and had nothing in them Relating to Enmity.

BEfore I Began this Argument for the greater Strength of Love in Woman, than in Man, I had in View an Objection which is like to be made to this Doctrine, principally by such as perhaps Value themselves more than others, upon Account of their Scholastick Learning.

And, tho' I have farther and stronger Reasons to Add for this Argument, than any of those hitherto mention'd, yet upon several Considerations I have judg'd this to be the fittest place for Inserting and Confuting the said Objection, which is,

That this Plea for the greater Strength and Vehemency of Love in Women, than in Men, doth Effectually prove the greater Weakness of Women as to Soul Faculties, as well as with Respect to their Bodies, than in Men, seeing all Moral Philosophy Teacheth, and all Men of good Judgment Agree, That nothing Argueth a greater Defect of Wisdom, than to be Driven and Agitated with Violent Passions, amongst which Love is one, and therefore, when Vehement, cannot be accounted for, as Agreeable to the Laws, Rules, and Nature of True Wisdom.

FOR clearing the Mistake and Falshood of this Opinion, we are to consider,

That this Opinion is Founded upon the Doctrine of Heathen Philosophers concerning the Soul and its Faculties, who generally Agree, That a due and prudent Exercise of them Requires no more but a Rational Sedate Inclination of the Will towards Good, with a like Aversion from Evil; and that all Vehement Motions of the Soul are Vicious and Inconsistent with the calm Nature of Wisdom.

Therefore all such Motions they call by the Name of *Passions*, that is in our Language *Sufferings*, signifying, That by such violent Motions, the Understanding is attack'd and seiz'd so as to Hinder its Exercise in Judging Right or Wrong; whereby it is made to suffer a kind of Usurpation and Rebellion of the Inferiour against the Superiour Powers of the Soul.

So that amongst them, the principal Means for attaining Moral Wisdom is Taught to Consist in Refraining from all
Veh-

vehement Motions and Passions of the Mind, amongst which Love is counted one of the chief.

And this Opinion hath been stretch'd so far by some Philosophers, as to plead for a rooting out of all the Passions, as being nothing but vicious Habits, and Diseases of the Soul, inconsistent with true Wisdom.

And for an Off-set to this Doctrine they rank the Faculties of the Soul into superior and inferior Powers, amongst which they give the Governing Power to the Understanding, setting it upon the Throne, and making all the Affections and Passions Underlings, Subjects, yea, and Slaves, as being wholly at the Discretion of an arbitrary and absolute Government of the Understanding.

All which Notions are in a large measure submitted to and follow'd by Christian Philosophers, who, tho' having the Advantage of Divine Revelation, which ought to be reasonably look'd upon as a great Help to juster Speculations about Spiritual Objects, than they could pretend to, who had only the Light of deprav'd Nature to direct them, yet have made no such Enquiries into the Scripture, or Improvements of what is there reveal'd, concerning the Soul and its Faculties, as to form any general System concerning the Nature of the Soul different from, and better and clearer, than that, which for the most part they still continue to imitate and copy from in Heathenish Philosophy.

I Must confess, that after I had finish'd my Course at the Colleges, there was nothing of all I had learn'd that run so much in my Mind, and did more press me to farther Considerations, than what I had been taught concerning the Nature of the Soul, with which not being satisfy'd I took occasion to Reflect,

How uncertain and halting all Enquiries pursuing after true Knowledge, and any valuable Accomplishments thereby must be, while there remains a great Ignorance of that in our selves, which both is the Searcher after, and the Subject receiving such Knowledge, when it is found.

By this Consideration I was determin'd to make a full Collection of the different Opinions of all the ancient and modern Philosophers down to *Descartes*, who was then the last, concerning the Soul, and the Powers and Faculties thereof, from all which appearing so confus'd, indistinct, and defective, I could receive no Satisfaction.

But afterward applying my self unto a diligent Search of the Scriptures, which I believe to contain not only Doctrines necessary to Salvation, but also eminent Helps to all useful Science, and Discoveries of Truth, even in Natural Things, and to all good Purposes and Endeavours whatever.

There I found such a clearing of my Understanding in this Point, as may admit, in a lower Sense, what the Scripture saith in a higher, *They that sat in Darkness saw a great Light.*

And tho' this Place gives not a proper Opportunity for a full Account of my Acquisitions that way, yet I shall give a Hint at so much of them as may help to make way for a clearer Perception of what I am to add for answering the Objection I have propos'd.

I found in the Scripture sufficient Ground for a new Opinion concerning the Nature of the Soul, which, so far as I know, never was within the View of any Philosopher, whether Pagan or Christian, to wit,

That it is a Spiritual Being inhabiting the Bodies of Men and Women, consisting in Two distinct Subsistencies, of different Properties, united and agreeing together in one Essence or Substance.

For a present short Account of some of the Reasons supporting this Opinion, we are to remember,

That the Scripture doth often speak of the Spiritual Being in Man under Two different Denominations, and such as plainly denote different Subsistences, which being yet in other Places so apply'd as signifying both, make it clear that they must be one in Essence.

Thus we find in *Isaiah*, *That God will not always be wroth, because the Spirits should fail, and the Souls he hath made.* And in *Paul's Epistles*, *I pray God that your whole Spirits, Souls and Bodies, may be preserved, &c.* In another Place, *Your Spirit prayeth, but your Understanding is unfruitful.* Again, *I will pray with the Spirit, and I will pray with the Understanding also.*

Where the Understanding being by all acknowledg'd to be the chief perceptive Faculty of the Soul, and here the Spirit being exhibited as acting without the conjunct Exercise of that Faculty necessary to the acting of the Soul, it thence appears that the Spirit must have a perceptive Faculty of its own, and motive Inclinations concurring therewith distinct from those of the Soul, which is all that is necessary to make a different spiritual Subsistence.

Which Difference also doth more eminently appear by what is said of both, *That the Word of God is quick and sharp as a Two-edg'd Sword, dividing betwixt the Soul and Spirit.*

Of which, if they were one in Subsistence as well as in Substance, it would have been said, *dividing the Soul, or dividing the Spirit, and not dividing betwixt Soul and Spirit.*

And that these Two different Subsistences are one and the same in Substance and Essence is evident by observing, that the Scripture doth in many Places signify the whole Spiritual Being in Man, containing Soul and Spirit, and all their different Faculties, sometimes by the one Denomination *Soul*, and sometimes by the other *Spirit*, and this not only in Earth, but also in Heaven, as *The Spirits of just Men made perfect in Heaven*, are in another place call'd, *The Souls under the Altar.*

Which could not be, if the Spirit did signify no more but these Affections of the Soul, which of all its other Faculties are of least Value, and without which the Soul might not only exist, but exist more perfectly, according to the common Notions of Philosophy and Morality, since according to that Doctrine, *A Spirit in Heaven*, and signifying the whole Spiritual Being of Man, and with the Epithet *made perfect*, would not be consistent, if Spirit were not in some Sense different from the Soul, and in another Sense one with it, but no ways, if it did signify only the lower, less perfect, and less valuable Powers of the Soul.

While I was enquiring farther how to know the special Nature and Properties of Soul and Spirit, as substantially different from one another, I came to take notice,

That in Scripture *Spirit* is apply'd alike to Beasts and to Men, as in *Eccles. 3. Who knoweth the Spirit of Man, that goeth upward, and the Spirit of the Beast, that goeth downward to the Earth?* And in many other Places.

And finding it necessary to the Nature of a Spiritual Subsistence that it have a perceptive Faculty, and a Will moving towards or from Objects Good or Evil, as they appear agreeable or disagreeable to the Perceiver, I consider'd that the proper Nature of a Spirit, common to Man and Beast, and of a Soul, only said of Man, and never of Beast, might be understood by observing those Perceptions and Inclinations in Man, which are not to be found in Beast.

Thence I came to observe, that Beasts in their Perception, and in the Inclinations and Aversions of their Will towards or from what to them appears Good or Evil, consider Objects to them represented no otherways, than as being delightful or convenient for them, according to those natural Sensations they have by the Conjunction of a Spirit with their Body, or on the other hand, as being hurtful, inconvenient, disagreeable and unpleasant to those their natural Sensations.

And

And by this Consideration it appears, that a Spirit, in its proper Nature, and as differing from a Soul, is a Being which considereth all Things represented to it no otherways but as pleasant or unpleasant to those Sensations or Feelings, whereof it is naturally capable.

But if we consider the Soul of Man, we find it endow'd not only with a Perception of Objects as good or evil with respect to Pleasant or Unpleasant, but as good or evil with respect to Truth or Falshood, whereby it is fitted and inclin'd to search into the Nature of the Objects to it represented, to know the Truth how they exist, and with what Qualities, if only material, and what active Powers they have, and how they operate by them if Immaterial and Spiritual, which the Spirit in Beasts, wanting a Soul, is no ways capable of.

And this proper Nature of the Soul is that which makes it capable of knowing God, which not being to be found amongst Beasts, having only Spirits, shews, that the Soul in Man, joyn'd with a Spirit, must of necessity be a distinct Subsistence, having different Powers and Capacities from those of a Spirit.

Tho' we are still to remember, That as the Spirit in Beasts always acteth in Conjunction with the Sensations of the Body to which it is joyn'd, so the Soul of Man always acteth in Conjunction with the Spirit wherewith it is joyn'd, whereby Soul and Spirit together become capable of searching what is True or False, as well as what is Pleasant or Unpleasant, giving Delight or Pain in all Objects to them represented.

Then I came to consider, That this Conjunction of Two Spiritual Subsistences of one Substance is plainly reveal'd in the Dispensation of the Gospel, which, under the Law, was hidden in dark Figures, to wit, by all we have told us in the New Testament relating to Conscience, in the *Greek Synesis*, both which Words in our Language signify a knowing together, which necessarily supposeth a Twofold Spiritual Subsistence as only capable of such Con-science, or knowing together, which Beasts, having only Spirits, and no Souls, are not capable of.

This part of true Natural Philosophy is figur'd under the Law by that Precept, That every Word of Truth was no otherways to be establish'd but at the Mouth of Two or Three Witnesses.

From which it plainly follows, That if there were not Two Spiritual Subsistences in Man to bear witness to the Reality of the Truth, no Man could ever find it out in all his search-

ing after it, nor could by the Testimony of Conscience be accus'd or excus'd as the Scripture speaketh.

With this it agreeth, That Providence hath order'd such an Affinity betwixt the Words *Dgnb*, signifying Science or Knowledge, and *Gndb*, signifying a Testimony or witnessing, which is not allow'd to be true unless testify'd by Two or Three witnessing together the Truth of what is asserted.

Which Doctrine is notably clear'd by what the Scripture so often speaks concerning the witnessing of the Conscience, as *the Witness and Testimony of a good Conscience*, &c.

Whereby also it appears, That at the Day of Judgment, there being many evil Acts and Motions internal to be judged, which none know but the Person guilty of them, the just Judgment of God will not thereby be hinder'd, because every Criminal will have in himself Two Witnesses, to wit, his Conscience, or Soul and Spirit, as Two consenting together in the Crime, to attest and witness the Truth of all that is brought against him.

And it is with an eminent Reference to the same Precept concerning the Establishment of Truth only by Two or Three Witnesses, that in the *Revelation* Christ is said to be the *faithful Witness*, because by the Conjunction of the Divine with the Human Nature he is God and Man, making Two in one Person, and by the Godhead dwelling in him bodily he is Three, Father, Son, and Holy Ghost.

These Two distinct Subsistences in the Spiritual part of Man fitting him to judge of Objects, not only as Pleasant or Unpleasant, but also as True or False, is plainly evident by considering the nature of a Lie, which is opposite to Truth.

Whereby the Spirit of the Liar, being perverted by the Devil, doth, in prospect of getting something pleasant, or shunning something unpleasant, becomes a false Witness, by attesting what is not true, while yet he cannot shun the having a true witnessing in himself, by Consent of his Conscience, that is, of his Soul and Spirit, both knowing together what he is doing, that what he gives forth for Truth is truly a Lie.

Now a Beast, tho' it could speak, could not lie, because it hath in its Nature no Capacity of discerning betwixt Truth and Falshood, and that a Man can lie, and know that he is lying, shews plainly that he hath a Spiritual Subsistence in him, of a different Nature and Capacity from what is in a Beast.

BY these Enquiries I was also led to a new Opinion concerning the different Nature of Spirit alone, without any Conjunction with another Spiritual Subsistence in Beasts, and that of Soul and Spirit conjoyn'd in one Substance in Man, with respect to the Revelations we have in Scripture concerning the Immortality of the Soul of Man, while the Beasts at their Death or Disjunction of Body and Spirit are said to perish, as having no remaining Existence of their Spirits after the Dissolution of their Bodies.

The Cause for which, after many Considerations, I came at length to comprehend, from innumerable Evidences in Scripture confirming my Opinion, That the Spirit of Beasts cannot exist after the Dissolution of their Body, because the Spirit then should exist in an absolute and solitary Unity, without any Conjunction with another, which, after a full Examination, I found both by Reason and Scripture to be utterly impossible in Nature.

A Chymist can demonstrate this, with respect to Matter unanimated, by reducing all Matter into Three distinct Subsistences conjoyn'd in it, to wit, Salt, Sulphur, and Mercury, or the earthy, oily, and watry part in them.

And without the need of that learned Art we may see the same even daily demonstrated in the curdling of Milk, whereby we find three different Subsistences, answering to Salt, Sulphur, and Mercury, in it, to wit, the Cheese, the Butter, and the Whey, which yet, before that curdling, are all one Substance in the Milk.

To which general Constitution in Nature that doth notably refer which we have in the 40th Chapter of *Isaiah*, *Who hath comprehended the Dust of the Earth in a Measure?*

Where the Words in the Original *Hebrew* are, *Ten, Ucl, Bshlish, gnphr, harts*: Who hath disposed, perpended, or numbered, all the Dust of the Earth in or by a Measure, Disposition, or Number of Three?

And if in Lifeless Matter, having no Sensation, we find this Figure of the conjunctive Nature of Love, in Opposition to absolute Unity, which hath nothing of Conjunction in it, but on the contrary in that Quality of Existence is incapable of it, how much more have we reason to suppose, that the same conjunctive Nature of Love must be in all living Beings, which by sensible feeling of Love are capable of it, whether they be only Spirits by a general Denomination signifying

Souls and Spirits united, or whether only Spirits united with Bodies, or Spirits and Souls united with Bodies.

It being most reasonable to conclude, That, if Simple Matter having no Feeling, cannot Exist without a Figure of Conjunctive Love in its Nature, whereof it is no way sensible; much less can any living, sensible, or perceptive and intelligent Being Exist, without a like Conjunctive Figure of Love in its Nature, which it is capable to perceive, feel, understand, and delight in.

To which point of Truth, That nothing can Exist in Simple and Absolute Unity, it seemeth providentially to Refer, That the Substantive Verb in Hebrew to Exist, to wit, *Jsh* is without any Alteration in the Oneness of the Word apply'd to all Things Masculine and Feminine, and to all Numbers Singular and Plural, and to all Beings, Spirit or Matter.

From which Word written *Jsh*, but pronounced *Jesh*, we have our *Yes*, which ought to be written *Jes* or *Jesh*, whereby we affirm any thing to be or do Exist, in Answer to whatever is propos'd to us, Masculine, Feminine, Singular or Plural, Material or Spiritual.

As the *Dutch* Express the same by *Ja* from *Jab*, in Hebrew, To Conyene, Agree, and be Convenient; and the Latin by *Ita*, being a Transposition of Hebrew *Jai*, To Consent, Acquiesce, and Agree with; All which are Contradictory to Absolute Unity.

And this is plainly Intimated with Respect to Living Beings by the First Blessing, That God ever pronounced upon Man, after Breathing in him a Living Soul, *Increase and Multiply*. Seeing to Increase, is, to Add Quantity to Quantity; and to Multiply, is to Add Number to Number, both which are contradictory to Unity, and do shew that no Blessing from God can be upon any Creature in absolute Unity, and having nothing of Plurality or adding and conjoyning one Thing with another in its Constitution and Nature.

Whereby we may reasonably Infer, That if we so judge of the Nature of Blessing, as God doth, we must allow, That Spiritual Beings, and all Living Things, must either have the same Conjunctive Nature of more Subsistences, than One in Unity of Substance, as we find in simple and unanimated Matter, or that they are not capable of the Blessing of God.

Which Truth is notably illustrated by the word *Ashri*, in Hebrew pronounced *Ashre*, signifying *Blessed*: which, tho' said of one Person, is always in the Plural Number, signifying

fyng a Conjunction, and never in the Singular signifying Unity without Conjunction.

And *Ashr*, the Singular of *Ashri*, is so far from a Signification of Simple Unity, that it signifies *He*, *She*, and *It*, all three Equally : And from it

Ashr, pronounced *Ashar*, the Verb, signifies to walk, which is performed by the Conjoint Motion of Two Feet, Two Legs, and Two Thighs conjoyn'd with one Body.

Also *Brch*, another Hebrew Word, signifying also to Bless, is taken from *Brch*, the Knee, or rather the Conjunction of the Leg with the Thigh, whose Bending shows the Figure of a Convex and Concave Angle.

Which being Requir'd of God in Worshipping him by our Blessing and Praising of God, and asking Blessings from him, shews the Regard he hath to a Manner of Worship by Himself Instituted, Figuring Male and Female in a Conjunction of Love.

But that no Living Being Exists in Absolute Unity, and without any Conjoyn'd Subsistencies of one Substance in its Nature Appareth further by Considering,

That Life in Hebrew is signify'd by the word *Hbjim*, pronounced *Hajim*, in the Plural Number always, and never in the Singular, plainly Intimating that no Being can Live in Absolute Unity, and that wherever Life is, there must be a Plurality of Subsistencies in one Substance, to which the word *Hajim*, that is, Lives in the Plural, may be properly apply'd, and no otherways.

Also the Hebrew Tongue hath no word in it signifying a Thing that is absolutely One, *Abb*, which is sometimes Interpreted One, Masculine ; properly signifying the First, and so Figuratively put for One, because a First pronounced without another Figures One without another Added ; and so of *Abbi*, Feminine ; but no ways supposing that the One so figur'd by First, notes a Being in Absolute Unity, but on the contrary, seeing First can never be Express'd, without supposing a Second, or more, tho' not Express'd.

And *Bd*, pronounced *Bad*, is properly *Solitary*, noting One no otherwise than, tho' Consociated in it self, yet separated from the Society of another.

And from this separative Sense in *Bad* is the Verb *Abai*, to perish ; and *Abadon*, Perdition and Destruction, Apply'd to the Devil and Antichrist in the *Revelation*, with another Greek Name of the same Sense, to wit, *Apollyon*, signifying, Dissolving or a Dissolver, which is the Opposite to Conjoyning and a Conjoynner.

From *Bad* in Hebrew, signifying *Solitary*, as opposite to Conjunction we have *Bad*, signifying Evil and Naughty; and our word *One*, which ought to be written *Aon*, is in *Scots* pronounced *Ain*, which in Hebrew signifies a Negation and Nothing; and in *English* is pronounced *Wan*, which is in value by Transposition *Ann*, signifying Nothing, Iniquity and a Lie.

FROM these, and many other Considerations of the like Nature, it may give Matter of Wonder to Reflect how any Rational Thinking Creature should be Induced by any possible Delusion arising either from themselves, or the subtle Working of Satan to Imagine so Wild and Inconsistent a Thing of God the Creator of all Things, as to think Him a Being in Absolute Unity both of Substance and Subsistence, without any Conjunction of more Subsistencies in his Unity of Substance.

Seeing the Visible Things of the Creation, look what way we will round about us, do so Evidently demonstrate the God-head as well as the Eternal Power of God, as *Paul* speaks to the *Romans*, by having all that Conjunctive Nature, whereof I have been Treating, and thereby the very Image of God their Maker in so far stamped upon them.

Whereas if God were a Being in Absolute Unity, it must follow by observing his Works that he made them all of a Nature quite contrary to Himself; from which it must follow, that if he has any Glory from the Creation, he can have none in his own Being, to which all his Works are of a Contradictory Nature, as having all Conjunction in them, and he only an Absolute Unity.

It is no wonder that the Apostle adds, That they must be *without Excuse*, who see not the God-head, as consisting in more Subsistencies, than one, Conjoyn'd in Unity of Substance; seeing there is not one Creature or Thing that ever God made, but what hath stamped upon its Nature a Similitude Agreeing with this of the Divine Nature.

Beside that it is plainly to be seen in all the Works of God, that he Delights in Variety, as in Cattle, Fowls, Fishes, Roots, Fruits, &c. and no Person, nor any one Member of the Body, but is stamp'd with a Variety and Difference from the same Member in another Body, all which would be contradictory to the Being of God, if an Absolute Unity without any Plurality in it.

What

What can a Deist have to Answer for himself at the Day of Judgment? If it is objected, You was sharp-sighted in many Things relating to your Worldly Interest, and could Reason accurately about Matters pertaining to Worldly Wisdom or Profit, how came you to shut your Eyes, and blunt your Reason against such Obvious and Universal Evidence of the Divine Nature in all the Works of the Creation, as representing a Plurality in Unity, and Variety in every One Thing?

And a like Inexcusableness must follow upon not observing the Universal Providence of God, in ordering that every Useful and Adorning Thing of all the Works of Artificers are made by turning Separation, which Figures meer Unity, into Conjunction, by adding and fitly Conjoyning together Things with Things, until every Work is Finish'd.

And that on the contrary, all Destruction, Ruin, Demolishing, all Wounds and Amputations, all being put to Flight and Defeated, and all Death consist in Division and Separation of Parts before Conjoyn'd.

And in like manner how Inexcusable must they be, who see not the same Stamp of Conjunction not only in all Matter but also in all Motion?

Seeing Motion down and Motion up making a Descending of what is above, and an Ascending of what is below, make a plain Figure of Equalling the Male with the Female, as in Hills being brought Low, and Valleys Exalted, as hath been before cleared.

So all the Motions of the Wind are either forward Figuring Man, or backward Figuring Woman; or to the East Figuring Man, or to the West Figuring Woman, or to the South Figuring Man, or to the North Figuring Woman; and by Returning from one of these Corners to the other, it forms an Angle Figuring the Conjunction of the Male and Female.

And thus Breathing, from which Souls and Spirits have their Names in Hebrew, Greek, Latin, and other Languages, makes a plain Figure of Conjunction, with a special Reference to Man and Woman, by the Breath going away Figuring Man, and returning Figuring Woman, and Extended Outward Figuring Man, and Turning Inward Figuring Woman.

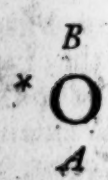
Where also there is a manifest Figurative Representation of more different Subsistencies, than one, in one Substance, as necessary to every Living Being, seeing in Breathing the Breath going out is the same Substance with the Breath Re-

turning, yet Figure Different Subsistencies, as the Former the Man, and the other the Woman. The Conjunction of which Subsistencies is absolutely Necessary to Life, seeing if the Breath goes out so as not to be joined by the Breath Returning; or if the Breath is kept in, as in Strangling, and is not joined by the Breath going out, in both these Cases certain Death, making an End of Life, and the Living Being with Respect to Soul and Body. Conjunction, doth immediately follow.

And with this Agreeeth our word to *Live*, that is to *Live*, having in it the Sense of two Hebrew words *Juah*, to desire with Concupiscence; and *Lavah* to be Conjoyn'd and to Adhere together, whereby *Living* is signify'd by a Figurative Love Conjunction of Male and Female.

As in like manner the Body being the Habitation of the Soul Figures the Woman, and the Soul Inhabiting Figures the Man, the Disjunction of which Union makes Death, or Cessation of Life to the Person, as consisting of Soul and Body; and would certainly dissolve and annihilate the Soul also, if it had not a Remaining Conjunction in it of two Spiritual Subsistencies of the same Substance Figuring an Union of Male and Female still undissolv'd.

Again, if we observe the Circular Motion of the Sun, Moon and Stars, and of the Yearly Revolutions every Twelve Months, we may easily observe, that in all those and other Circular Motions, there is a plain Figure of a Male and Female Conjunction, as appears by



this Circle, * where it is demonstrable, That if the Motion Begins at the Point *A*, it is still going away and Extending outward, which are Figures of the Man, until it comes to the Point *B*, and from *B* back to *A*, it is a Motion Returning, Coming, and Turning Inward, which Figures Woman.

HERE I shall Add a few of the many Instances which may be taken from the Scripture to prove the Certainty of a Plurality of Subsistencies in the Unity of Essence in the God-head, which, tho' perhaps they will not be much regarded by Deists, who disown Revelation, and the Divine Authority of the Scripture, yet may be of use for Confirming others, and strengthening them, against all Temptations to such Opinions,

I could make it plainly appear that of all the many Hebrew Names of God in the Old-Testament there is not one, but what hath in it a Signification of Plurality, Conjunction, and Consociation together of more, than One. But there being so great a Number of these, which would require more room for their Explanation, than this Treatise can allow, and hoping I may have another occasion for that Work, I shall here only offer the Names of God in Greek, Latin, and our own Language.

In Greek, and every where in the New-Testament, originally written in that Language God is called *Theos*, which Name is from *Tichemi*, to put into a Place, signifying a *Putter*, or one putting into a Place; which of Necessity supposeth Two, to wit, a Place, and the Thing put into it.

To this it Agreeeth, that one of the Names of God in Hebrew is *Makom*, signifying a Place; and seeing Emptiness is a Figure always noting Vanity and Evil, it would be Blasphemy to suppose God to be an Empty Place.

In Latin God is called *Dens*, which is put for *Densh*, because the Latin Language hath no Expression nor Word in it of the value of *Sh*, making those of that Language, to wit, the *Romans* in the same Circumstance with the *Ephramites*, *Jud. 12.* who were slain at the Passages of *Jordan*, after being try'd by the word *Shiboleth*, which they could not otherways pronounce than *Siboleth*; now *Densh* hath in it *Sh*, signifying *He, She, It*, in both Singular and Plural Number; and *Du*, which signifyeth *Two*.

Which Significancy agrees with what I have a little before cleared relating to the Establishment of Truth by Two or Three Witnesses, and relating to Christ's being called the *Faithful Witness*.

In our Language we have *God* from *Gud*, in Hebrew pronounced just as we do *Good*, signifying to be gathered together and consociated, and is often Apply'd to the gathering together of Armies, with respect to which God doth so often call himself *The Lord of Hosts*.

And the same word *Gud*, in *Arabick* signifies Good, Sweet, Pleasant, and Clean, and the Abstract Goodness and Pleasantness; all which are Qualities fitting for Consociation and Conjunction.

As to Scripture Passages herewith Agreeing, I begin with that which the Spirit of God Declares by *John*, That *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.*

Where,

Where, by the way, I must observe in Favour of Love whose Cause I have undertaken, That by those Words it is manifest that we are not capable of any greater Gift from God on Earth, or in Heaven, in Time or Eternity, than Love, by which *we dwell in God, and God in us.*

But it is no less manifest by the same Words, That if God is Love in Essence or Substance, there is an unavoidable Necessity from Common Reason, That he must have a Plurality of Subsistencies in that Unity of Essence; and that it is Absolutely Impossible in reason, That God can be Love in Essence, and yet an Absolute and Solitary Unity in his Subsistence.

Because the Nature of Love being a Desire, Propensity, or Tendency to Consociation and Conjunction, with a Feeling of Delight in that Tendency, or a Feeling of Delight in Consociation and Conjunction, neither of those Qualities proper to the Nature of Love can be said of a Being in Absolute Unity.

It can have no delightful Tendency to Consociation or Conjunction, because this would be to Incline to and Desire what is contrary to its Nature, which is Inconsistent; Absolute Unity and Consociation or Conjunction, being Terms wholly opposite, and contradictory to one another.

And on the other hand such a Being can have no Delight in Consociation and Conjunction; not only as contrary to its Nature, but as having nothing in its Being capable of Consociation and Conjunction; seeing to be Absolutely one is Inconsistent with being more, than one, which in Nature and Reason is necessary to Consociation and Conjunction.

Another Argument from Scripture is, That God in the Old-Testament is so frequently called *Alhim* and *Alhi*, pronounced *Elohim* and *Elohe*.

I know that some Learned Men, who are neither Deists nor Atheists, have been so unhappy in their Notion of this Name, as to plead it to be a Name of the Singular Number, against a manifest Evidence to the contrary, That we have the same Name in the Singular Number *Alh*, pronounced *Eloah*; also apply'd to God as one of his Names.

But this Opinion is fully Refuted by what I find not observed in the Debates about the Name *Elohim*, by that one of the most eminent Passages in all the Scripture for a Plurality of Subsistencies in the Deity, if well considered in the last Verse of *Psalms* 58. which we have render'd: *Verily he is a God that judgeth in the Earth.*

The Words in Hebrew are *Ach Jsh Alhim Shoptim* Barts, pronounced *Ach Jesh Elohim Shopetim* Bearets, where *Jsh* signifies either *is* or *are*, as before shew'd, and *Elohim* and *Shoptim* are both in the Plural Number, so that the Words according to the true Sense of the Hebrew, signifie there is or are Gods Judges in the Earth, where the Verb *Jsh*, *is* or *are* relates equally to the Singular and Plural Number, suitably to the Unity of Substance and Plurality of Subsistence in God.

And suppose that it were granted to those who would have it so, that *Elohim* here were Singular and not Plural, that is God and not Gods, yet the Epithet Judges in the Plural join'd with God in the Singular, must still unavoidably prove a Plurality in the Unity of the Divine Nature.

And indeed, if it had not been to prevent a Notion of a Divided Plurality in God, without Unity of Essence in all those almost innumerable Places, where we have *Elohim* render'd God, it ought to be Render'd Gods, according to the true Sense of the Hebrew.

The 50th Psalm relating to Gods coming to the Last Judgment, and calling his Saints together at the Last Day, begins *El Elohim Jehovab Dibber*, which we have Render'd, *The Mighty God, even the Lord hath spoken*, very much obscuring the true Sense of the Original, which is *The Mighty God*, (that is *El*, one of the Names of God) Gods (that is *Elohim*) and *Jehovab*; so that here are three Names of God, two in the Singular, and the Middle in the Plural Number, which Three are joyn'd with a Verb in the Singular Number *Dibber*, in Latin *Dixit*, signifying the Act of One speaking.

So that according to the Figures so often used in Scripture to Express the Hidden Things of God, we have here a Figurative Expression shadowing the Unity of Substance, and Plurality of Subsistencies in God, and with a special Respect to a Triplicity Figured by Three Names of God United with a Verb in the Singular Number.

It agreeth with this what we have, *Dent. 6. 4. Hear O Israel, the Lord our God is one Lord*; a Place mightily used by the Deists to prove their Opinion of the Absolute Unity of God, which their want of the Knowledge of the Original, and our Translation falling short of it prompt them to, otherwise no Person understanding Hebrew would Apply that Place to their Sense of it, contrary to what it really is.

The Words are *Jshub Albinu Jshub Akhd*, pronounced *Jehovab Elobenu Jehovab Ebud*, which, according to the true Sense of these four Words, is *Jehovab* our Gods *Jehovab* One

One, the Substantive Verb *is*, being understood as it is often.

So that here we have one Name of God *Jehovah* in the Singular Number twice, to wit, first and last, joyn'd with another in the Plural Number, *Elohem*, in the middle betwixt them, and all Three joyn'd with *Ehad* in the Singular one, making a plain Figure relating to Unity in Conjunction with Plurality in God, and with a special Regard to a Triplicity or Trinity, as in the other Passage, *Psal.* 50.

Again in *Exod.* 20. we have the first Command of the Decalogue, *Thou shalt have no other Gods before me.* The Words in *Hebrew* are, *La Jhjh Lch Alhim abbrim gnl pni*, P. *Lo Jijeh Lesha Elohim abarim gnal panai.*

Concerning which Two last Words we are to consider, that *Gnal* signifies as well *Beside* or *Except* as *Before*, and that in *Hebrew* there is not another Word signifying *Person* but *Pni*, the Word there us'd, as also all the Words in the Scripture, and particularly in *Job* and the *Proverbs*, which we have render'd *Person*, are in *Hebrew* *Pni*, the same Word with that in the first Command, which also being a Word of the Plural Number, makes the proper Sense of these Words to be.

There shall not be unto thee other Gods before or beside my Persons. Which Translation no Man understanding *Hebrew* can disprove.

I shall here only add one eminent Instance more from *Psal.* 82. 1. *God standeth in the Congregation of the Mighty, he judgeth among the Gods.*

The *Hebrew* Words are, *Alhim nish Bgndth Al bkrb Alhim Jshpt*, P. *Elohim Nisab Bagnadath el bekereb Elohim jishpot.*

Which Words in *Hebrew* make but one Sentence, tho' we express them by Two, by taking *Nish* for a Verb, whereas the Constitution of the Sentence declares it to be a Noun.

Nisab signifies in Scripture one constituted over a Province, to regulate all the Affairs thereof, and to receive and answer the Applications of the People; and seeing it agrees with a Verb signifying *to stand*, it properly signifies that eminent Person of any Assembly, who in the Posture of standing receives and moderates the Speeches in the Assembly to him directed, and regulates the Affairs therein propos'd.

And therefore it is that *Nisab* is apply'd by the *Jewish* Rabbies to signify a Chancellor or Prolocutor in any Assembly, moderating the Speeches and Affairs of the Assembly, such as the Speaker of the House of Commons, or as my Lord-Chancellor, who precedes and moderates in all Assemblies where he is present.

And

And seeing the Sentence quoted speaks of a *Congregation*, which might be as well render'd *Assembly*, this makes that the Word *Nisab* in the last Sense doth fitly agree with the nature of an Assembly, which always supposeth a Chancellor, Prolocutor, or Speaker.

But we must particularly take notice, that what we have render'd *Mighty* ought to be render'd the *mighty God*, the Word being *El*, one of the Names of God particularly relating to his great Strength, and ought by no means to have been render'd *Mighty*, whereby People are deceiv'd to imagine it relates to the mighty Men on Earth.

The Words therefore, according to the true Sense of the *Hebrew*, ought to be render'd thus in one Sentence: *God, the Preses or Prolocutor in the Assembly of the mighty God, shall judge among the Gods.*

And, with respect to *Mighty* and *Congregation*, this being certainly the true Sense of these Words, how can it be possible that there should be an Assembly in God, if his Being were an absolute Unity, and had nothing of Plurality in it? Whereas to a Triplicity of Persons in one Substance the Word *Assembly* may be very fitly apply'd.

And this Place seems to have an admirable Reference to the Trinity of Persons in the Godhead, by considering that the Words *Shall judge among the Gods*, which we suppose refer to the great Ones on Earth, as in the same Psalm afterward appears, and that they can have no other Reference, may, without any Prejudice to that Sense, also refer to a Judgment past in God himself, by the Counsel of the Trinity in him assembled, upon these great Ones of the Earth, who are figuratively call'd Gods.

And thus the Words *Among the Gods* may be as well render'd, *In the middle of Gods*, to wit, in the Plural Number, relating to the Plurality of Persons in God, *Kereb* in *Hebrew* signifying properly the midst or middle of any thing.

And seeing a middle always supposeth Two Sides, in Conjunction with that which is in the midst of them, this Place hath a wonderful Relation to Christ, as the Second Person of the Trinity, and so in the middle of the Three.

Which Relation is farther illustrated by the Reference which these Words have to judging, seeing Christ says of himself, That *the Father*, to wit, the first Person in the Godhead, judgeth no Man, but that he hath committed all Judgment to the Son, to wit, himself, the Second Person, standing in the middle of the other Two.

And

And in like manner the same Reference to Christ is illustrated by the Name of God relating to Power, with respect to which Christ also declares concerning himself, *All Power in Heaven and in Earth is deliver'd unto me.*

But the Reference of these Words to Christ is most notably evident by the Word *Nisab*, *Preses*, or *Prolocutor*, or *Speaker*, as sole Moderator of all Words and Affairs consulted in the Eternal Council or Assembly of the Three Persons in the God-head.

And this with a special Regard to that in *Psal. 110. Thou art a Priest for ever, after the Order of Melchisedeck*, apply'd to Christ Antotypically in the New Testament, which Words of that Psalm, which are render'd, *After the Order*, shew, by another Value in them, what this Order is, seeing *Gnal dibradi* signifies also, *Over my speaking*, or *over my Word or Eloquence.*

Which again fitly agrees with Christ's Name, *John 1.* as the Second Person of the Godhead, call'd *Logos, The Word.*

And all this true Sense of the Figures express'd in that Place is notably confirm'd by considering, That the Name of God there us'd, to wit, *Al*, to whom *Assembly* refers, is a Word which in *Hebrew* signifies Persons and Things, Male or Female, and always in the Plural Number.

AND seeing in this Discourse relating to the Divine Nature, and that of all other Beings by him created material or immaterial, I have had so often occasion to name the Words *Substance* and *Subsistence*, I shall here add the Considerations following relating to these Words, as agreeing with the *Hebrew* Word of the same Sense, as above observ'd, to wit,

Ish signifying *it is, it existeth, or is an existent Being*, from which we have our *Is*, of the same Sense, which ought to be written *Ish*, which *Hebrew* Word, as I shew'd, is equally apply'd to all existent Beings, Singular, Plural, Masculine, Feminine, and Neutral, Material or Spiritual, and even to God himself.

From that Verb *Jsh*, P. *Jesh*, is the *Hebrew* Word *Tushih*, P. *Tushijah*, signifying *Substance, Subsistence, and Existence*, relative to all existent Beings, which Word hath a mix'd Combination of these Two Words, *Jsh*, already explain'd, and *Tah*, P. *Tavah*, and *Tivah*, signifying *to describe, define, and set Limits to*; in the last Sense we have it, *Psal. 78. 41. They limited the Holy One of Israel.*

Now

Now it is plain that the setting a Limit to any thing always supposeth Two, to wit, the Limit set, and the thing thereby limited.

In like manner to describe and define always supposeth a Description or Definition, and the Thing thereby defin'd or describ'd, which, tho' one Word, or one Thing, having one Name, yet is always describ'd or defin'd by a Plurality of Words relating to it.

This Word *Tushijah* doth also signify Wisdom, thereby figuring, that there can be no Wisdom without considering a Plurality in Unity in the Substance and Existence of every existent Being.

In this Sense we have the Word, *Prov. 18. 1. Thro' Desire a Man having separated himself seeketh and intermeddleth with all Wisdom*, where Wisdom is express'd by the Word *Tushijah*.

But this being a notable Passage of Scripture, and one of many, whereby Interpreters are perplex'd how to understand it, I shall here give the true Sense of the Hebrew Words in that Place, which are,

Laavh Jbksh Nphrd Bel Tushph Jiglng, P. Le Taavah Jabakash Niphrad Becol Tushijah Jalgallang, amongst which there is no Word signifying a Man, nor having separated himself, but the true Sense of the Word is, One divided or separated shall, thro' Desire, or for Concupiscence, enquire and search after, he shall mix or mingle himself with all Substance, Subsistence and Wisdom, for the Word *Tushijah* signifies all the Three.

The Word *Niphrad* plainly denotes one separated from what he desires to be united with, and the Word *Taavah* on the contrary signifies Concupiscence, or a strong Desire of Conjunction, and the Word *Jigallang* signifying to mingle himself with, and the Word *Tushijah* all manner of Existence, and all manner of Wisdom, figuring all that is good in any existent Being, the Words so explain'd make a prophetick Sentence, generally or specially agreeing with that in the *Revelation*, *He that overcometh shall inherit all Things*, which Promise signifies a happy State and a Blessing, of a nature as inconsistent with absolute Unity, as it is inconsistent for any one created thing to be all Things.

Now as to the Agreement of our Words *Substance* and *Subsistence* with these Explanations, we are to consider, That *Substance* is the same with *Substans* in *Latine*, signifying a thing standing under, and *Subsistence*, the same with *Subsistens* in *Latine*, agreeing with the other in the same Signification; and the turning *S* in *Subsistens* into *C* in *Subsistence*, which *S* and *C* have

Have the same Pronunciation, doth farther clear the Sense of Conjunction that I am pleading for, since that way by *h* in *e*, as it often happens, each Word hath *Tch*, *P. Ticcab*, to be conjoyn'd, and to adhere together, to wit, both Substance and Subsistence.

Which Sense in those Two Words doth plainly import a joyning together of Two, seeing nothing can be said to stand under which hath not something above it, so that here is figur'd a *Tope* and a *Base*, whereof I have above shew'd, that the first Figures Man, and the other Woman, as a Succumbent and Incumbent together doth figure them in their Love Conjunction.

So this Figure agreeth with *Tusbijah*, as denoting all Substance and Subsistence; and again, with respect to its signifying Wisdom, we have the Word *Understanding*, which is synonymous, or of the same Signification with Wisdom, both in Scripture and in common Acceptation, which Word *Understanding* doth plainly signify in our Language a standing under, which still must suppose a Superincumbent, or something above, that is supported by the Base that is under, and so of necessity in a close Conjunction with it.

Where by the way we may take notice, That Standing being a Posture of Elevation, and in this Word *Understanding* signifying Wisdom, apply'd to the Base or Succumbent, being under the Superincumbent, this, in so far as the Figure relates to Man, as having a State of Authority over the Woman, and to Woman, as subjected to the Authority of Man, as above shew'd, doth excellently agree with what I have pleaded and am to plead, That tho' the Woman is so stated in a Subjection under the Man, yet this doth not hinder, but that even in this Subjection she is by the Posture of Elevation, to wit, standing while under, figur'd to be in a State of Exaltation with respect to the preferable Excellencies proper to her Nature above the Man.

And this very Word *Understanding* doth so plainly figure this thing as makes it a substantial Proof, that none can deny it, but they who, at least in that Point, are depriv'd of True Understanding.

AFTER this brief Account of the different Nature of Soul and Spirit, giving occasion for several other useful Observations fitly agreeing therewith, I return to the Objection against the greater Strength and Vehemency of Love in Women, as a
Passion

Passion disagreeable to Wisdom, and so proving only an Infirmary in her Spiritual Intelligent Part.

For clearing whereof we are to take notice, That those Passions, or vehement Motions internal, are manifest in Animals having Spirits, but no Souls, as in the Fervour of the Male's Desire to the Female, and in the hot and violent Zeal of the Female in defending her Young when any Danger appeareth.

And all that Violence of Affection being a part of the natural Disposition of the Creature order'd by God, as agreeing with the Nature of the Spirit which he hath given it, this makes it plain that what belongs to the Constitution of a Creature by the Ordinance of God and Nature can by no means be accounted evil, without making God the Author of Evil.

And what is so to be concluded from the Nature of a Spirit in a Beast having no Conjunction with a Soul, must certainly be alike true with respect to Spirit in Man joyn'd with a Soul in Unity of Substance.

The Soul, as I have shewn, is a Spiritual Being, made capable to discern and judge of Good and Evil, with respect to Truth and Falshood, with a Power to incline to the one and to shun the other, which Power we call Will, supposing always a cool, rational and calm Inclination to the one, and Aversion from the other, as proper to its Nature.

But a Spirit, tho' when joyn'd with a Soul, searching into all Things proper to the different Nature of a Soul, yet in its own proper Nature is a Being that is made capable to perceive and judge of Things, as Good or Evil, only with respect to Delight, and in so far as they are pleasant or unpleasant, with a Power to pursue the one and resist the other.

So that what in the Soul we call the Understanding or Judgment being the perceptive Faculty, exercising it self about Truth and Falshood, is answer'd in the Spirit by a like Judgment or perceptive Faculty exerting it self about all Things, only as delightful or not delightful, but with this difference in the Faculty of Willing, that in the Soul the Will, directed by Reason, doth naturally move towards its proper Objects with a calm Motion, having nothing of Violence or Vehemence in it, because True and False are not nor cannot be affected or alter'd by such violent Motions.

But on the contrary the Willing Faculty of Spirit, mov'd by the feeling of Delight, is naturally endow'd with a Capacity of Vehemency, because how much the Force or Vehemency of a Spirit is increas'd and augmented in desiring or
I enjoying

enjoying of a Beloved Object, so much is the Value and Esteem of it increas'd, and so much the Delight in it augmented.

Now that all Motions of Delight do properly belong to the Spirit, we have an eminent Instance for this Opinion in Scripture, where all Things relating to Delight, Consolation and Joy, are particularly referr'd to that Subsistence in the God-head which hath the Name of Spirit, and who therefore is in both the Old and New Testament call'd by the Name of *Comforter*.

To whom properly belongeth all those Expressions of the Vehement Love of God to his Church which the Scripture contains, especially in the Song of Songs, and all the other contrary Expressions of vehement Hatred and Wrath, to wit, *Indignation, Fury, hot Displeasure, Power, and Fierceness of Wrath, &c.* against those who slight this great Love of the Spirit, and the Vehement Delights offer'd thereby.

Which being done in an eminent and extraordinary Manner, to wit, after large Communications by the Spirit of such Heavenly Joys and Delights in God as give sensible Foretastes of the Powers of the World to come, with respect to Delight, makes that unpardonable Sin call'd the Sin against the Holy Ghost.

Now seeing such Vehement Motions, especially of Love, are found so often apply'd to the Spirit of God, and both to the Love of God towards his Church, and to her Love towards God, as *Cant. 8. 6.* it is said of Love, and of Jealousy proceeding from it, *The Coals thereof are Coals of Fire, which hath a most vehement Flame*, it evinceth beyond Exception, that Vehemency of Love is in its self neither Fault nor Infirmary, nor can be so any otherways than as either directed to a wrong Object, as in unlawful Lusts, or to allowable Objects, as towards Children by Parents, towards the Wife by the Husband, or to the Husband by the Wife, so as to neglect God, and not to render him the grateful Acknowledgments due for the Delights they find in their Love to his Creatures, and so as not to delight in him in the Enjoyment of those Delights, which his Spirit communicates and gives unto them, in the Enjoyment of those pleasant Things which he hath made.

And this Approveableness of Vehemency in Love we have eminently confirm'd by that Epitome or short Compendium of all true Religion, *Thou shalt love the Lord thy God with all thy Heart, and with all thy Mind, and with all thy Strength, and thy Neighbour as thy self.*

Where

- Where the Words *with all thy Strength* are in the Original Hebrew, *with all thy Vehemency*; and if we consider with what Vehemency we prosecute our own Concerns relating to Profit or Delight, we must allow, that the Precept *To love our Neighbour as our selves*, must infer also the same Character of Vehemency, which indeed can never exceed what is due, if with all the Love of our Neighbour, in whatever relation, we always joyn the Love of God, as hath been above pleaded.

Which, in whatever Degree of Vehemency, yet being so qualify'd, is not only not contrary to Wisdom, but the very Perfection of it, as is afterward to be farther clear'd, while all Vehemency of Affection, with a total Forgetfulness of God, is real Madness.

And the Word *Vehemency* in that Precept being in Hebrew *Meod*, written *Mad*, it deserves our Notice, that this same Word is pertinently apply'd to mad Persons, who are always affected with vehement Motions of Spirit, but without any due Acknowledgments of God in them.

And thus it appears that the Capacity of a more Vehement Love in Women, when apply'd to a right Object, as to God, or a beloved Creature of his making, with a due Acknowledgment of God therein, must declare the Woman a more Excellent Creature, with respect to Internal Endowments, than Man, as being thereby naturally fitted with a stronger Capacity, when sanctify'd, of answering those Two great Commandments, than Man; tho' on the other hand it must be acknowledg'd, that if this Vehemency of Love in her is abus'd to unlawful Objects, or to lawful, with forgetting of God, then her Madness is greater than that of the Man in the like Case.

There is a notable Instance in Scripture shewing the difference in God's Account of obeying him, or giving a Proof of Love to him or our Neighbour, in a sober, calm and rational way however real, and giving the same Proof of our Love to him, or our Neighbour, with a Motion of Vehement Affection.

Eli his Reproof to his Sons is so largely set down in Three Verses of 1 *Sam. Chap. 2.* as nothing can appear more necessary to be said in a sober, calm and rational way of arguing against their Sins.

But this having nothing in it of that Vehemency of Spirit in Testifying his Zeal for the Glory of God, and Good of his Sons, which God requires, was reckon'd by God as if he had done nothing at all, and therefore most dreadful Judgments

ments of God, are pronounced against him and his Family, which are there to be seen.

While on the other hand *Phineas*, seeing the Glory of God, and the Good of his Brethren the *Israelites* so much concern'd, by their being Inticed to Whoredom and Idolatry by the *Mouabitish* Women provoking God to send a Plague of Pestilence among them, was affected with such a violent Motion and Vehemency of Spirit arising from Love to God, as might have declar'd him a Mad-man, if not directed to a right Object, so that overlooking a legal Procedure, where he and all the Congregation were Eye-witnesses, he took a Javelin in his Hand, which, with utmost Violence of Passion, he thrust through the Bodies of *Zimri* and *Cozbi* joyn'd together in the Act of Whoredom.

Which Fact accompany'd with such Extraordinary Vehemence of Affection for God and his People, is wonderfully Approv'd by God, and large Promises of Blessing given thereupon to *Phinebas*, and his Seed after him, with a special Respect to his Vehemency of Spirit, by which he is declared to have been Zealous for his God.

NOW as to what is alledg'd, That such Vehement Motions of Affection are Proofs of Imbecillity in the Understanding, and Inconsistent with Wisdom.

I Answer first, That granting according to their Scheme, that Understanding in the Soul is plac'd in a Superior Orb, above the Affection of Love in the Spirit, yet I may say of these Two, as I said in my Late Treatise above cited concerning the Authority of the Husband over the Wife, that while he Rules his Wife, his Love to his Wife ought to Rule him.

There being nothing more certain, than, That, however the Understanding is pleaded to be the Director and Over-ruler of the Affections, and Love amongst the Rest, yet it doth not, nor never shall Direct and Over-rule the Affections aright, but only in so far as it is it self Directed and Over-ruled by True Love and no otherways, as is evidently clear from many of those Proofs I have made use of in prosecuting the present Argument.

And it is manifest, That True Wisdom can never contradict this Affection, because it is neither More nor Less, but Love well Directed to fit Objects, and for Good Ends.

It

It being the very Essence of Wisdom in all Designs Directed, and Actings supported by it, and that wherein it principally Consists, to choose out fit Objects Figuring Male and Female, and to Marry them and Join them together so according to the Rules of Love, that they shall cleave close to one another, and by no Accident be liable to Separation.

In so far as these Marriages and Conjunctions stand Firm in Love, in so far the Designs and Actings directed and supported by them are prosperous, and the Marriage-Makers are deservedly counted Wise.

But if Things incongruous and disagreeable to one another are join'd together, and the Matches so imprudently made, that True Love is abandon'd, and Lust Figuratively takes its place, then the Contrivance is dissolv'd and ruin'd, and the Contriver instead of Wise proves a Fool.

For both the Truth and Perfection of Wisdom, and also all its Strength, are nothing else but the Truth, Strength and Perfection of Love, being with it comprehended in the same great double Precept, containing in it all that is Good for us, and all that God Requires from us for his own Glory.

Thou shalt Love the Lord thy God with all thy Heart, and with all thy Mind, and with all thy Vehemency, and thy Neighbour as thy self.

But that Wisdom is a Quality of the like Nature with Love and Vehement or strong Love, I shall farther clear by Explaining the Names of Wisdom in Divers Languages.

Among which *Hochmah*, in Hebrew pronounced *Hochmah*, hath a Combination of these Three Words, *Emh*, To desire ardently, and with the Desire of Concupiscence; *Chb*, Strength, and Might; and *Hoch*, To Hope and Wait for.

So that this Name doth plainly Intimate a Strength of Love in Desire, and a Strength of Hope and Patience in waiting for what we Desire.

Which excellently Declares the Nature of True Wisdom, as Entitling to a fulfilling of all our Desires in this Life, as far as God shall see it for his Glory and our Good; and to a Fulfilling of all our Desires without Exception, even those relating to the Delights of Love, to which all Desire Tends, when in the Kingdom of Love in Heaven.

Which is plainly declar'd by that Notable Passage *Psalms* 84. but little understood in its True Sense,

The Lord will give Grace and Glory, and no good Thing will he withhold from them who walk uprightly.

Where the Words, *No good Thing will be withhold*, are in Hebrew *La jinnang tob*, pronounced *Lo jinnang tob*; of which the Verb *Jinnang*, is improperly render'd, *To withhold*, its proper Signification being to, *Forbid by a Command*.

And the word *Tob*, signifying as well what is Pleasant and Delightful, as what is Good, makes these Words clearly a Promise, relating chiefly to the State of Glory in Heaven, after the State of Grace on Earth is Finished, which ought to be render'd

'And thou wilt Forbid no Pleasant or Delightful Thing to those Walking in, or with Perfections; so the Words *Holechim be Tannim*, Import, thereby denoting the State of Perfection of the Glorify'd Saints in Heaven, with Respect to Delight.

To say according to the True Sense of the word *Jinnang*, God will Forbid no Good Thing, concerning the State in Heaven, saith no more, than what is True on Earth, where God Forbiddeth no Good Thing to any.

But there being many Pleasant and Delightful Things Forbidden on Earth, that Promise declares, That it shall be otherways in Heaven, where none of its Inhabitants shall be under any Command, Forbidding to them the Free Enjoyment of all Pleasant and Delightful Things, that their Eyes shall Behold, or their Heart can Desire.

And it is remarkable, That these Words are found in a Psalm of the Number 84, which is the Number of the Verb *Jang*, pronounced *Jadang*, being the same whereby the Lawful Love Conjunctions of Man and Woman are express'd in Scripture, which is commonly Render'd *he knew her*, being that which on Earth, makes the strongest Figure of Delight, and not Forbidden, and so makes a proper Figure of far greater Joys in Heaven in that way that God shall think fit, tho' there there is neither Marrying nor Giving in Marriage.

Sophia, Wisdom in Greek, which in Hebrew would be written with the Terminating *b* Feminine; *Sophiab* hath a mixed Combination of these Words, *Asph*, To gather together; *Jab*, To agree and be delightfully congruous, Persons or Things with one another; and *Jsph*, To Add to and Conjoyn a Thing with a Thing, or Things with Things.

Sapientia, Wisdom in Latin, which, according to the *b* Feminine Terminative in Hebrew, should be written *Sapientiab*, hath in it all the Value marked in *Sophia*; and also *Pnb*, To Return, and *Jat*, To Consent and Acquiesce together; and *Jsph Pni at pni at alin*, It Addeth or Joyneth Persons and Persons with Strength.

In all which Names of Wisdom in the Three Learned Languages, there is a Various and Emphatical Reference to Love Tendencies and Conjunctions, and that with Force and Strength.

And the Reference to the Woman in each of them is Observable by their Being all Nouns Feminine, and none Masculine; as likeways we see our word *Wisdom* in the *Proverbs* Express'd all along, by *She* and *Her*, which Marks its special Relation to the Female Sex, as an Evidence, That there Wisdom is most to be Found, not where there is most Learning and Knowledge, but where Love is strongest.

Agreeing with what we have in the New-Testament, *Knowledge puffeth up*, to wit, As a Blown Bladder swell'd with nothing but Wind; but Charity, *Agape*, that is, Love Edifieth or Buildeth up by conjoyning Lower and Higher, and binding them together, &c. as hath been before clear'd in Explaining the Figurative Nature of Building, to wit, Still so as that the Last and Lowest Stone Figuring the Woman is Elevated and Placed above the First and Highest Figuring the Man, Exhibiting the Natural Excellency of the Woman above the Man, which I am pleading for.

And that God hath no Regard to Knowledge, but in so far as it Tends to the Conjunctive Nature of Love, appears from his pitching upon those Words for signifying and Expressing Knowledge in Scripture, to wit, *Degnah* and *Dagnah*, which are derived from the Verb *Jdang*, which, as I have just now observ'd, is us'd by the Spirit of God to signify the Lawful Love Conjunction of Husband and Wife in Marriage.

As for our word *Wisdom*, *Dome*, here, as in Kingdome, Freedome, Thrauldome, &c. is from *Damah* and *Dimmah*, in Hebrew, To have a Similitude to a Thing; and to Imagine and Propose in the Mind, which is all done by Images and Similitudes of Things, &c. herein Represented.

So Kingdom notes a Thing having a Similitude relating to a King, a Thing propos'd by him, and much in his Thought and Imagination. Freedom in like manner a Thing agreeing in Similitude with one that is Free, a Thing which a Free Person proposeth to himself, and is much in his Imagination; and Thrauldome, a Thing agreeing in Similitude with one Enthrall'd, and much in his Imagination.

So Wisdom denotes a Thing agreeing in Similitude with a Wise Person, a Thing propos'd by him to himself; and a Thing much in his Imagination.

As for *Wife*, we are to observe, That, tho' we so write the word, yet we pronounce it, not *Wife* but *Wize*, which by *h* Hebrew often turn'd into *e*, in other Languages, as above observ'd, ought to be written *Wizb*, having the same Pronunciation with *Wize*.

Now *Wizb* is a word consisting of the same Letters with *Zujh*, but Transpos'd, according to a Rule in the *Jewish* Language and frequently used in Scripture, as is clear'd in the Preface.

This *Zujh*, pronounced *Zevnjab*, I have before shew'd that it signifies a Corner or Angle, and that it is in *Psalms* 144. Apply'd to the Female Sex; *That our Daughters may be Corners cut in, the Exemplar or Pattern of a Palace or Temple.*

So that here is a Reference to Woman in our word *Wize* and *Wizedom*. And the Reference to Love and Strong Love, is clear from what I have before shew'd concerning the Nature of a Corner or Angle, as always joyning close together Two Sides, Figuring Male and Female, and that with a Figure of Strong Love, in as much as the Angles or Corners of any Building are the Chief Strength thereof.

And because all Persons Excelling in Power and Authority above others, as the chief Princes of every Tribe in *Israel*, are called *Pinoth*; that is, Angles or Corners, and in the Feminine Gender, tho' apply'd to Men, whereby the Excellency of the Woman, and her stronger Power in Love, whereof an Angle is a Type, are Figur'd, as before hath been cleared.

I shall here Add one Name more signifying Wisdom frequently in the Scripture, to wit, *Leb* and *Lebab*, which properly denote the Heart, but frequently apply'd to signify Wisdom and Understanding, and also the Vehemency of Affection in Love.

In the Last Sense we find it, *Cant.* 4. *Thou hath ravish'd my Heart, my Sister, my Spouse, thou hath ravish'd my Heart*; the word in Hebrew is *Libbati ani* in *Pihel*, which always denotes great Force and Strength; the Word properly Imports, *Thou hath Strongly or Vehemently Hearted me*; that is, *Drawn my Heart to thee with Vehement Love*; or, *Hath Vehemently bound and fastened my Love to thee as with a strong Chain*; for from *Lebab* is the word *Lebubin*, signifying Chains and Bonds for Copulating and Binding fast together one Thing with another; to which it may refer, That in the same Verse it is said, *Thou hast ravish'd my Heart with one Chain of thy Neck.*

And this being in the 9th Verse of Chap. 4. I observe that those Two Numbers making 13. may have a Reference to Love, in Hebrew *Abbh*, of the same Number 13.

So

So the Name *Jehovah*, in Hebrew *Jhva*, hath the Number 26. which doubleth 13: to wit, *Abbh*, Love, and thereby signifies *Abbh*, *Abbh*, that is, *Love*, *Love*, as Figuring in God all kind of Love, as comprehended in the Natural Figures of the Love of Man to Woman and Woman to Man, which are the most Eminent of all other upon Earth.

To which it wonderfully Agreeth, that this Name *Jhva*, pronounced *Jehovah* in Hebrew, reading to the Right-hand as we do, makes *Hubi*, which, by the Keri or Reading of *Hua Hia*, pronounced *Ha Hi*, is in our Language *He She*.

And that with *She* placed before *He*, according to the Hebrew way of Reading, which agreeth with the Figure in the Heart, having the Base upmost, and with the preferable Dignity in Woman, making the Last First and the First Last, according to Christ's Words, as above.

This same word *Lebab*, or *Leb*, in Hebrew, signifies also Wisdom and Understanding, as *Prov. 8. 5. Ye Simple understand Wisdom, and ye Fools be ye of an Understanding Heart.* The Words in the Original are, *Habinu petaim Gnarmab Vecessim Habinu Leb*; Understand ye Simple Subtilty, and ye Fools understand Wisdom: Where Wisdom is signify'd by the Word *Heart*, as in many other Places.

What then can we more Desire to prove, That the Vehemency of Love is so far from being Inconsistent with Wisdom, That the Spirit of God in Scripture Accounts it to be Wisdom it self, by Expressing Wisdom and Understanding so frequently by the same word *Leb*, which, in another Sense, is us'd to signifie Heart, and also the greatest Vehemency of Love, that can be Express'd.

IT is also to be observ'd, That the Heart Figureth not only Strong Love towards a Beloved Object, but every strong Affection of Desire giving Delight, as well in Pursuing, Apprehending and Destroying Enemies, as in Enjoying the Conversation of those, whom we Love.

So it is usual to say of an Enemy prevailing over an Enemy, That he hath got his Hearts Desire of him; and thus God himself saith, *Isaiah 63. The Day of Vengeance is in my Heart*, signifying the Day wherein he is to Fulfil his Desire upon his Enemies; and of the Wicked prevailing over the Godly it is said, *The Wicked Boasteth of his Hearts Desire.*

From

From the Consideration of these Figurative Expressions relating to the Heart, I shall here take occasion to Explain that Saying of Christ, which hath so much perplexed Interpreters, without any satisfying Account given of it: 'As *Jonah* was Three Days and Three Nights in the Whales Belly, so shall the Son of Man be Three Days and Three Nights in the Heart of the Earth.

Concerning which we are first to take Notice, That it is declar'd of Christ, *That without a Parable*; that is, a Figurative Speech, he spoke not to the People; which directeth to seek the True Meaning of these Words, not in the common Significancy of them, but in the Figures which are Infolded in them.

Next we are to consider, That as to the Plain Sense of the Words, Christ was so far from being Litterally in the Heart of the Earth, after his Death, that he was in no part of the Earth at all; being Buried in a Sepulchre Hew'd out of a Rock above the Earth.

Now being thus by two pregnant Reasons beat off from Considering the word *Earth* here according to its common Acceptation, we must search what other Meaning it hath in a Figurative Sense.

By which Search we may find, That in the Prophecies of *Isaiah* and other Prophets, the Earth is often Express'd, as signifying the Men on Earth; as also Islands to signifie those that dwell in them, as, *Keep Silence before me O Islands. Listen O ye Isles, &c.*

And, That often also Earth is put to Figure the Wicked on Earth with Respect to Judgments pronounced against them, as, *Let the Earth hear. Hear O Earth. The Earth Mourneth and Languisheth. The Earth is utterly broken down. The Earth is clean dissolved. The Earth is moved Exceedingly. The Earth shall reel too and fro like a Drunkard. The Transgression of the Earth shall be Heavy upon it, &c.*

Again, we are to consider, That *Jonah* was devoured by a Living Creature the Whale, as a Prey agreeable to its Heart's Desire, to which Christ's being lay'd in the Earth, if it had been so, would have made no fit Parallel.

Also we are to remember, That the Wicked in Power on Earth are compared to the Whale, as *Psalms 74. Thou breakest the Head of the Leviathan*; that is, the Whale Figuring *Pharaoh* and his Host; and *Isa. 27. In that Day the Lord shall punish Leviathan*; which, by all is understood to signifie some great and powerful Enemy or Enemies of the Church of God; and like-
wife

wife we are to Remember, That the Wicked are Compar'd to the Troubled Sea casting out Mire and Dirt.

And the Parallel to *Jonah* is yet farther Illustrated by considering, That the Wicked are said to Devour *Jacob* and the People of God, that their Throat is an open Sepulchre, to wit, to Swallow them down, as *Jonah* was by the Whale. So *Psalm* 56. *David* says of his Enemies, *That they would swallow him up daily*; and *Psalm* 22. which all understand to relate to Christ, it is said, *That strong Bulls did gape upon him, to wit, to swallow him up.*

Now after these Considerations, it is plain, That the Figurative Sense of Christ's Words is, That he was to be swallow'd up by the Wicked of the Earth being in Power, and that they should have their Hearts Desire of him, and that he was to Remain in that State Three Days and Three Nights; and seeing this may be reckon'd either from the Time of *Judas* his Agreeing with the Rulers of the *Jews* to Betray him, or at least from the time of his Being apprehended by them, this being done on *Thursday*, and his Resurrection delivering him out of their Power not being till *Sunday*, makes it literally True, That he was Three Days and Three Nights in the Heart of the Wicked of the Earth, to wit, Figuratively swallowed up by them, and so as that in their Apprehension they had got their Hearts Desire of him during these Three Days and Three Nights.

But as this so all other Hearts Desire of the Wicked against the Godly being founded in a Deceitful and False Love opposite to the True Love of God and our Neighbour, must always Terminate in a like Disappointment, while True Love being a Thing according to Gods own Hearts Desire can never miss of a Blessing and a Happy End.

To which it Referreth, That *David* is called a Man according to God's own Heart, because of his great Love to God suiting his Name in Hebrew *Dud*, signifying Love and Beloved.

Which Name *Dud* doth also in another Sense signify a Basket, which, by its Contexture and Binding together of the Twigs, whereof it is made, hath a wonderful Figure of Love relating to Male and Female in an Exact Equality of Conjunction, which I have above shew'd, is the True Effect of Exalting the Woman above the Man, because the Lower above the Higher, and the Higher below or under the

the lower makes by an equal changing of Places an exact Equality, as is above farther illustrated.

So in the Contexture of a Basket we see that part of every Twig which is uppermost immediately descending and going under, and that part which is under immediately ascending and coming uppermost in their figurative Love Conjunction.

And the figurative Reference hereof to Man and Woman appears by the Value in the Name *Basket*, to wit, *Basbctth*, *Aishctch b Ash*, the Husband is joyn'd with the Wife, and *Basbctth*, with a Quiescent, as in Lawful, pronounced *Lafull*, &c. hath *Shub*, to equal, or make equal, and to be equall'd.

This Basket hath another Name in *Hebrew*, *Sl*, pronounc'd *Sal*, from which the *Latines* have *Sal*, and we *Salt*, of the same Significancy, because of the binding Nature of Salt, saving from Dissolution and Corruption.

Which Word *Sal*, in *Hebrew* a Basket, hath a double Reference, to wit, to *Salal*, signifying to lift up, and to *Salab*, to tread down.

Whence is the Word *Selab*, so often us'd in the *Psalms*, which some learned Men will have to signify an Elevation of the Voice, others a Depression of it, whereas undoubtedly it signifies both, thereby making a Figure exactly agreeing with that Equality, which I have before, and am now treating of, with respect to Man and Woman, and with respect to the levelling Nature of Love, and with a special Reference to the final down casting of the elevated Enemies of the Church of God, and its last Elevation from a low Estate above all its Enemies for ever.

For the Voice from a low Sound being rais'd on high to an elevated Sound, and immediately again depress'd to a low Sound, puts the low in the place of the high, and the high in the place of the low, making thereby an Equality, as above clear'd.

And the Reference of a like Figure in a Basket to Man and Woman is clear from the Value in this our Word *Basket*, which, as above shew'd, ought to be written *Basbctth*, having *Aish Tch Basht*, and *Ash Tch Baisb*, the Man is conjoyn'd with the Woman, or the Husband with the Wife, and the Wife is conjoyn'd with the Husband.

Now that this same Figure of elevating the Female and humbling the Male is impress'd upon the Heart, appears by the Posture of its Situation in the Body, with the Base, figuring the Woman, above and uppermost, and the Top, or pointed Part, figuring the Man, down and undermost.

And that this Figure in a Basket, and in the Heart, gives a just Representation of true strong Love, as agreeing with true Wisdom and sound Reason, we have a notable Allegorical Instance of it in *Abiophel*, who had the Reputation of one of the wisest Men of his Age, while he adher'd to *David*, whose Name *Dud*, according to the *Ketib*, or Writing, signifies *Love*, *Beloved*, and a *Basket*; but so soon as he parted and separated from him, and went over to his Enemy, all his Wisdom and Subtily of Reasoning were turn'd into Foolishness, ending in his hanging himself, which I have before shew'd, makes a Separation in Love Conjunction of the Male and Female, in so far as the Breath within, figuring the Woman, is by it hinder'd from joyning with the Breath going out, figuring the Man.

And the Figure of elevating the Woman above the Man in the Heart is farther clear by the Value of our Name *Heart*, which ought to be written *Hairt*, of the same Pronunciation, containing the Value *Hia Jibr*, P. *Hijathar*, She is above, she is the more excellent, and the more worthy; where *Jibr* the Masculine joyn'd with *Hia* the Feminine fitly agrees with the Woman's having the Place of the Man.

And this Figure of the Woman's being exalted above Man in the Heart, an Emblem of Wisdom in Conjunction with vehement Love, doth farther appear by the Decency and Comeliness of this same Figure in other Parts of the Body, as in the Legs and Thighs, which are so form'd by God, as in Suitableness with the Posture of the Heart, to have the thicker Part, or Base, figuring the Woman, uppermost, and the smaller lower, and pointed Part, figuring the Man, under and lowermost.

And the Elegancy of this Order of Nature, with respect to what is right, comely, and decent, is demonstrable to the Eye by considering what a shapeless, ugly and deforming thing it would be to have the thick Parts of the Legs and Thighs down, and their lower and pointed Parts up.

Thus our Word a *Thigh*, or *Thaigh*, hath a Combination of those Two Words, *Tgab Hia*, She shall be lifted up, she shall be exalted; and *Leg* is from *gl*, to revolve by a circular Motion like a Wheel, whereby what is up is put down, and what is down is rais'd up at every Turning, with which agreeth the Motion of the Legs in walking, whereby the First is made Last, and the Last First, by equal Turns, which is the same Figure with humbling what is above, and exalting what is below.

And

And to sum up this Plea for the Agreement, and in some Sense the Identity of Love and Wisdom, we may safely conclude this as a never-failing Truth, That the Excellency of Love, which is the Essence of God, and the only End of all his Laws and Commands to Man, can never be separated from the Excellency of Wisdom, but where the one is found there must always be the other also, and the same alike true with respect to Reason.

THUS having, as I suppose, sufficiently answer'd the Objection above propos'd, by clearing, that the greater Strength and Vehemency of Love in Woman is not only no Argument for her being less wise than Man, but on the contrary, that by being stronger in Love she is also stronger in Wisdom than Man, and that also no Man can be endu'd with true Wisdom who does not understand an Excellency in her Nature above that of Man, clear'd by so many strong Reasons, Instances and Examples, taken from the Word and Providence of God, I shall now proceed to the Arguments which I have in reserve for proving farther that Love is stronger in Woman than in Man.

And here I must warn all to consider with Reverence what I am to plead on this Subject from Words and Things us'd by God himself for expressing the greatest, strongest, and most Vehement of all Loves, to wit, his own Love to his People.

The Words us'd in Scripture, according to our Translation, for signifying this Love are, *Mercies*, *tender Mercies*, *Loving-kindness*, *Loving-kindnesses*, and *Bowels of Mercies*, and *Compassion*, all which are express'd by the very Name of that part of the Body of Woman which naturally distinguisheth her from Man, to wit, *Rhbm*, P. *Rehem*, and for the most part by *Rbhmins*, P. *Rahamim* in the Plural, for a more emphatick or forcible expressing the Multitude of his Mercies.

From this Name is the Verb *Rbhm*, P. *Raham*, signifying to Love Vehemently, or with strong Affection.

From this Name is the *Caldæic* Word *Rahamab*, signifying Love, or strong Love, and the *Arabick* Word *Rahamah*, signifying Grace, Mercy, Kindness, Almsgiving, Piety and Religion.

For understanding the Derivation of this Word *Rehem* we are to consider, that it is a part of the notable Contrivance of the *Hebrew* Language, that often, tho' not always, the taking the second Letter of the usual Three in a Word, and putting it in the place of the first, and the first Letter in its second place,

place, doth make a direct Opposition in the Sense of the Word so compos'd to the Sense of the Word, whose Letters are so transpos'd for making a new Word.

As *Ajb* is to hate, and to be an Enemy, *Jab* by transposing the first Two Letters, to love, and to be friendly and lovingly dispos'd, *Asbr* to walk by Motion, and removing, *Sbr* to remain, and rest from Motion; *Aphr* Ashes us'd in Lamentation and Mourning, and with Sackcloth, *Pbr*, to adorn and glorify, *Csl* to be foolish and imprudent, *Scl* to be wise and prudent, &c.

Now after this same manner *Rbhm*, P. *Rebm*, is form'd, from *hbrm*, P. *herem*, by way of Opposition, which *Herem*, being the last Word in the Old Testament, as above observ'd, signifies a Curse, and Separation from all that is good and comfortable, for which in the New Testament we have *Anathema*, of the same Signification in *Greek*, and from which *Herem* we have *Harm*.

Hbrm hath in it a Combination of *hbr*, P. *Hor*, signifying Excrement, which is so separated from the Body as never to return, and *blm*, P. *Hom*, signifying Heat, and a burning Heat.

This Value in the Word *Herem* hath a manifest Providential Reference to *Tophet*, a Place of Idolatry near *Jerusalem*, which *Josiah* polluted, by ordering, That all the Excrements of the City, and any dead Carcases of Beasts happening to die, and not kill'd for Use, should be thrown into that Place, and that there should be kept a perpetual burning Fire in it, for consuming such Carcases and other Flesh as should be thrown into it.

And from hence it is that the Name of this Place *Tophet* is us'd to signify the filthy and fiery Place of Eternal Torment prepar'd for the Wicked, which we call Hell, as in *Isa. 30* which Word we have from the *Hebrew*, *Hul* and *Hal*, to be in Torment, from which also we have to howl, agreeing with the *Arabick* Word *Haul*, signifying a turbulent Noise and Clamor.

Thus we may understand the Sense of the Word *Rbhm*, signifying the special Sign by which Woman differs from Men, as having in it a figurative Significancy of all that is contrary to the noisome Filth and Torments of Hell, which by Consequence makes it by Opposition a Figure of the Joys and Pleasures of Heaven.

As to the Value in its Name, *Rbhm* hath *Rbh*, from *Rubb*, to be refresh'd, recreated, enlarg'd, comforted, to recover Strength, and to breathe, which is done by giving out and taking

taking in by Turns, being a Sign of Life, and opposite to a total Separation figur'd in *blown*, and it hath *run*, to be elevated and exalted, agreeing with all here pleaded for Elevation of Dignity and preferable Excellency in Woman above Man.

Another Word in Scripture expressing Love and Beloved is taken from the Breasts of a Woman, in *Hebrew Dodi*, which is the very Word us'd throughout the *Canticles* for expressing the Loveliness of Christ, who by the Spouse is call'd *Dodi*, that is, *My Beloved*, and is the same Word which in *Prov. 5.* signifies the Breasts, *Let her Breasts satisfy thee at all times.*

Again, that which makes Woman to be Woman hath another Name, to wit, *Phut* or *Phuth*, and *Phat* or *Phath*, from which is the *Hebrew* Verb *Phibh*, *P. Phatbab* and *Phiab*, which signifies to induce, allure and persuade in a good Sense, and to entice, seduce and deceive in a bad Sense.

Which excellently agrees with the Nature of the Thing from whose Name it is deriv'd, as figuring Woman a Creature of mighty Power to allure and persuade, when the Force of her persuasive Power is apply'd to a Good End, and as unhappy, deluding and deceiving, when her enticing Power is apply'd to a Bad End.

It deserveth our Notice, That from this Verb *Phatbab*, deriv'd from *Phath*, *Japheth* has his Name, to whom the first Promise was made of the Conversion of the Gentiles to the Faith of Christ the Messiah, *Gen. 9. God shall enlarge*, (or rather persuade) *Japheth*, *and he shall dwell in the Tents of Shem.*

And that from the same Root we have our Word *Faith*, that is, *Phaith*, the great Instrument of Salvation, by taking hold of the Messiah, and believing in him as the sole Mediator reconciling God to Man.

Concerning which Faith, whereof the New Testament is so full, it is very observable, that in Congruity with the Reference of the Word to the strong Love of Women, as hath been shew'd, this Grace of Faith is declar'd to operate no otherways, if true, but only by Love, as the Life of it, like the Soul in the Body, so that Faith not marry'd and in Conjunction with Love is dead, and of no Value.

And that the whole Strength of strong Faith, so much commended and recommended in the Gospel, doth altogether depend upon the Strength of Love, with a special Reference to Woman, in Congruity with the Original of the Name *Phaith*, as taken from the Sign of strong Love in Woman, as hath been shew'd.

Whence

Whence it appears, That, seeing the utmost Strength of true Faith doth wholly depend on the utmost Vehemency of Love, this Vehemency, or most ardent Zeal of Love, which I have shew'd belongs more properly to the Nature of Woman than of Man, can never be an Infirmary, but on the contrary a Duty, and an Excellency in Duty, according to that in *Gal.* 4. 18. *It is good to be zealously affected always in a good thing.*

And whereas Christ giveth for a Figure of the strongest Faith of all, making all Things possible to him who hath it, a Grain of Mustard Seed, this seems to have a notable Reference to all here pleaded for proving the Woman in a lower State more Excellent, than Man in a higher State, making that which is down to ascend, for figuring an Equality betwixt High and Low.

Seeing the Nature of Mustard is such, that with its descending into the Stomach it immediately flieth up to the Head, making a Figure of that which is up going down, and that which is down going up.

Where also the Violence wherewith the part ascending from below doth affect the Head, doth fitly agree with what hath been pleaded for the greater Vehemency of Affection in Woman, which Figure in the Effect of Mustard plainly agrees with all those other Figures from which I have clear'd Elevation and Excellency of Nature to be due to Woman more than Man, as from the Nature of Building, the Posture of the Heart in the Body, the Contexture of a Basket, the decent Form in the Legs and Thighs, and in the figurative Significancy of the Word *Selah*, &c.

THUS having clear'd the preferable Excellency in Woman above that of Man, with respect to Knowledge, Law, Courage, Mercy, Wisdom, and Strength of Love, it remains only to clear the Competition, which Men may pretend to in Point of artificial working.

To which, laying aside the Consideration of the curious Artifice of Needle Work, in which they generally excel Men, and to the special Praise of whom, with respect to this Artifice proper to Women, that may refer in the Song of Loves, *Psal.* 45. *That the Queen shall be brought unto the King in Rayment of Needlework,* I give one Answer for all.

That the pretty Boys and Girls, which are the Effect of their Labour in Love, are Instances of the curious Artifice of Woman, a thousand Degrees above all that Men can pretend to in any other Art.

And tho' God hath so order'd by his Providence, as a part of the Subjection of Woman to Man, that he should have the Preference in Knowledge of Sciences and Learning, yet it is not to be doubted but many Women are as capable of such Acquisitions as most of Men, if they had the same Instruction, for which Capacity there are some Instances even without such Instruction, as *Anna Maria Shurnam*, &c.

BUT seeing by the current Strain of my Discourse I have been led to the preceding Considerations relating to Faith, I shall, before drawing to a Close, take the occasion to add some uncommon Thoughts upon that Subject, which I hope may be useful to such as shall seriously consider them.

With regard to which we are first to take notice, That according to the Account given of the Nature of a Soul, as differing from that of a Spirit, Faith must be an Act properly belonging to the Soul, seeing its proper Work is to judge betwixt Truth and Falshood; and that on the other hand Love, by which it is said to operate, is a proper Act of the Spirit, working Joy and Delight.

And the Soul, with its Understanding and Judgment of Truth, having naturally the governing part over the Spirit and Affections, hence it appears that Faith in its own Nature figures the Man, and that Love, without which it cannot operate, figures the Woman, according to the manner above clear'd how to understand what figures the Man, and what the Woman.

So that Faith, the Man, operating by Love, the Woman, figures a Marriage betwixt the Two, God in this Case acting suitably to his Nature of Love, the same way as he did when after making Man he declar'd, *That it was not meet for the Man to be alone*, which plainly agreeth with the Doctrine of the Gospel, That Faith is not good, nor can do any good, if alone, and no otherways but as match'd and in Conjunction with Love.

Which by the way clears the Unreasonableness of Deism, seeing, if God were himself a lonely Being, and altogether Singular, without any Plurality, or more than one joy'n'd in an Unity of his Substance, it must have been a Lie to say, *It was not meet for the Man to be alone*, because that would have made a Contradiction to an absolute Unity in the Divine Nature, to which a desirable Likeness would have made the contrary true, *That it was good for the Man to be alone*, as God was; and so of Faith, That it should be good for it to be alone,
and

and to have no Love joyn'd with it, that so it might be like God.

But in so far as, after adding the Woman to the Man, it was declar'd concerning both, *That they Two should be one Flesh*, this, in Opposition to Deism, shews an Ordinance and Constitution of God, bearing a figurative Resemblance to the Divine Nature by a Plurality of Two, so united as to be still Two, and yet at the same time One.

So Faith and Love, tho' Two distinct Acts, one of the Soul, and the other of Spirit, yet make together but one compleat Operation or Act of Believing in Conjunction with and supported by Loving.

They are like *Zechariah's Two Staves, Beauty and Bands*, or binding Cords, whereof *Bands* figures Faith, as the Instrument of Reconciliation, and of binding to the Favour of God in the Messiah those who before were alienated and separated from him by wicked Works, and *Beauty* figures Love, as the uniting Glue whereby Faith operates, all its conjunctive and binding Quality consisting wholly in the strong Cords of sincere Love.

And as *Zechariah* in his Account of these his Two Staves puts *Beauty* before *Bands*, giving it the preferable Place of Dignity, the Gospel in like manner comparing Faith with Love gives the preferable Dignity to Love, calling it the *best Gift*, and the *better Way*, as in the End of 1 Cor. 12. which agrees with all I have pleaded for the preferable Excellency of Woman above Man.

The first Duty that God requir'd of our first Parents after their Creation was this *Faith working by Love*, and their first Sin against God was their Deficiency in Faith, respecting the Truth of God, enticing and drawing with it the Deficiency of Love, respecting the Goodness and Delightfulness of God, as I have before shew'd, that Good and Delightful, and consequently Goodness and Pleasantness, are signify'd in *Hebrew* by one and the same Word, to wit, *Tob*, noting both Good and Pleasant, and Goodness and Pleasantness.

Thus we see that the subtle way which the Serpent took to deceive *Eve*, after flatly giving God the Lie, by affirming contrary to his Word, *Ye shall not surely die*, was to shake her Faith of the Truth of God's Word, by representing the forbidden Fruit as a Thing fit to make her wise, relating to Truth, and as desirable to the Eye, and good, that is, pleasant for Food, relating to Delight, so assaulting at the same time Faith in her Soul and Love in her Spirit towards God.

And it being manifest from the Text that her Faith was first assaulted, with respect to Wisdom and the Truth of God, and that afterward considering the Pleasantness of the Fruit, with respect to Love and Delight, which was the second Assault, she yielded to the Temptation.

Thereby it appears, That the first and Original Sin was committed by Faith failing, and drawing with it a Failing of Love.

For if she had not first given Credit to the Devil's Words, she had never consider'd the Pleasantness of the Fruit for completing the Deficiency of her Faith.

Thus the Faith which she ow'd to God, as respecting Truth, was by her transfer'd from God to the Devil, and thereby the Love also which she ow'd to God, as the supreme Object of Delight, was in like manner by her transfer'd from him to the Devil.

For it is plain that the necessary Consequence of this her transferring her Faith and Love from God to the Devil was a begun Hatred of God, as a Cheater of her by fair but false Words, and a begun Love to the Devil, as speaking the Truth to her, and designing her Happiness, both with respect to Truth, the Object of Wisdom, and with respect to Delight, the Object of Love, more than God.

Thus we may see how unspeakably Dreadful and Provoking a Sin this was against a Being, who had made her in all the glorious Perfections of Nature which she had in her Person by Creation; shew'd her so great Bounty of Favour and Love, by joyning her with so delightful a Companion as *Adam* having the like Perfections; had created the whole World for their Sakes; given them Dominion over all the Creatures in it; and put them together in so pleasant a Place as the Garden of *Eden* full of all Delights and Pleasures.

So that after their consenting together in that Sin against so great and so good a God to them, it had been no Wonder, nor any thing contrary to the exact Rule of Justice, if instead of the common Death caus'd by that Sin, the Earth had been turn'd into a Hell, and they made to live in it for ever in Eternal Torments, and begetting Children for ever Sharers with them in their Misery, who, if they had not sinn'd, were to have been Sharers with them in their Eternal Felicity.

And indeed, if the Horrid Nature of that Original Sin is duly consider'd, with the Greatness and Gloriousness of the Person against whom it was committed, and the infinite Bounty,
Goodness

Goodness, and Love thereby Offended and Despised, it shews the most Admirable Grace, that can possibly be conceived, or rather far above all possibility of Conception, that ever God should have looked afterward with a Favourable Eye upon any one of *Adam's* Race, especially having all the same Depraved and Devilish Nature in them, which his Sin in so joining with the Devil against God had brought upon himself, and Entail'd upon all his Posterity begotten in his Image and Likeness, after he had so defaced in himself the Glorious Image of God, wherein he was Created.

And it shews the most Unreasonable Notion that can enter into the Heart of Man, and could never enter but by a Nature Vitiated, Blinded, and Instigated by Satan, for any to Imagine, as too many do, that it might have Consisted with the Honour of God, and his doing Justice to himself, and each Person in the Trinity to one another, to put up such an Affront done him by Creatures of his own making, and so Bountifully Treated by him, without a Satisfaction by perfect Obedience performed to all his Commands, and a due Punishment suffered for all Disobedience committed, and this by one or other of the same Race, Blood, and Seed of *Adam* and *Eve*.

Which even according to Reason appears wholly Impossible any other way, but by one of that Race in whom the Divine and Humane Nature should be United.

That so the Divinity of the Person might Enable to perfect Obedience, and make the Sufferings of Punishment of Infinite Value; and that the Humane Nature might make the Satisfaction to be really pay'd by Man, who was the Offender.

And this being so clearly Revealed in the Scriptures to have been the Eternal Counsel of God for Reconciling God to Man after the Fall, and that such a Person, according to many Preceding Prophecies and Promises, hath actually Existed, and done and suffered accordingly; This, with the Necessity of such a Satisfaction, even according to Humane Reason, upon Supposition of the Fall with its mention'd Aggravations, makes it the greatest Height of Madness and Stupidity to Deny the Consent of Faith to what God in the Scriptures hath of his Infinite Compassions been pleas'd to Reveal to us concerning these Certain, as well as Necessary Truths.

But to return to the Consideration of the Fall, with Regard to Faith, whereof I am now Treating, I shall offer a very Remarkable Observation, notably Agreeing with my

present Argument in favour of the Woman, and which the Nature of Figures therein so much prosecuted Leads to, to wit;

That, tho', as the Scripture Declares, the Woman was First in the Transgression and not Man, yet according to the Doctrine I have advanced, and in some Measure clear'd, That all Things in Nature have something in them Figuring a Conjunction of Male and Female; it was not the Female but the Male Part in Woman, that was First in the Transgression.

Which plainly appears by what I have clear'd concerning Faith, as Figuring Man, and Love by which it operates as Figuring Woman; and that in the Original Sin, Faith did First Fail, and Love was by it Enticed to Follow, suitably to what I have above shew'd concerning the Word *Faith*, as deriv'd from *Phathab*, signifying sometimes to persuade in a good Sense, and sometimes to Entice in an Evil.

So that, as in the Original Sin it was the Woman that First Failed actually, and Enticed the Man to Follow; on the other hand, by Tracing the Nature and Manner of the same Sin, it was Figuratively Man in the Woman that first Fail'd, and Enticed the Woman to Follow, and not the Woman Enticing the Man to Follow.

Which, considering the Wonderful and almost Universal Use that God makes of Figures in all his Works, Words, Ways, and Providences, Declares an Equality betwixt the Man and the Woman in the Original Sin, only with this Difference, That the Woman was actually, but the Man Figuratively First in the same Transgression.

And considering the almost Innumerable Places in Scripture, where Figures are put for Realities, as the Parables of Christ the Prophecies of *Ezekiel*, *Daniel*, and the *Revelation*, the *Proverbs*, *Ecclesiastes*, and *Song of Songs*, and in many other Places, both of the Old and New-Testament, the Figure that I have Explained in Favour of the Woman, hath so much of Reality in it, tho' Cover'd with a Typical Shadow, as Leaves no ground of Boasting to the Man against the Woman, on the Account of her being First, and not he, in the first actual Transgression.

THIS Doctrine will become the more Evident, if we consider how greatly the Use and Knowledge of Figures are Recommended to us, as necessary to True Wisdom, not only by *Solomon* the Wisest of Men, but by Christ, who is called, And is *the Wisdom of God*, yet is said not to have

have spoken to the People without a Parable, or which is the same thing, a Figurative Speech.

And *Solomon* in *Proverbs* 1. gives it for a Chief End and Effect of Wisdom, To understand a Proverb and the Interpretation, the Words of the Wise and their Dark Sayings; or their Riddles, as the Word *Hidh*, pronounced *Hidab*, properly Imports; from which we have, *To Hide*, and the Hide of a Beast, which covers all the Inward Parts.

And the word *Masbal*, which we have Render'd a Proverb, signifies also a Similitude, Parable, or any Figurative Speech; which hath always a Similitude or Resemblance to some Hid Thing signify'd by it.

The Word is Originally from a Verb of the same Pronunciation and Letters, *Masbal* signifying to Rule, Govern, or have Dominion over others, Figuring that such Similitudes, Parables, and Figurative Speeches are as Ruling and Governing Speeches above all other, Deserving as much more of our Consideration and Respect above the ordinary Common Speeches, as Kings and Rulers deserve the like above the Common and Ordinary sort of People.

Now seeing, if the Word of God is True, this Doctrine must be True, That the Things hidden under Figurative Speeches, are of as great Dignity, Value, and Consideration above common and plain Speeches, which have nothing hid in them, as Kings, Princes, and Rulers, are above the Common People, or if you please the Mob under them, what Respect can we think their Judgment doth Merit, who value themselves, and their own Wisdom on the Account of their Denying and Despising Mysteries, which are nothing else but such more Excellent Parts of Wisdom, as are Hidden under the Covert of Figurative Representations?

And indeed this kind of Parabolical or Figurative Speeches is nothing but such another sort of Marriage-making, as I have just now cleared in Faith and Love, in which the outward Part Figures Man, and the Hidden Inward Part the Woman.

Whereby my Plea for the preferable Excellency of the Woman is still more and more Confirm'd and Clear'd by what hath been shew'd concerning the more Excellent and more Valuable Hidden Part of Parables Figuring Woman, above the Common Outward Part Figuring Man.

Which Hidden and more Excellent Part also Represents the Woman in Quality of a Virgin, according to the Name of Virgin in Hebrew *Galmh*, signifying a Female Hidden, to wit, as Hidden from the Knowledge of Man.

And seeing to Know a Virgin is of Right due only to him, who lawfully Marrys her, it Agrees with this Figure, That such as Approve not Lawful Marriage Figured in such Mysterious Speeches, should have no Privilege of Enjoying the Desirable Virgins Hidden in them, but be left to such Figurative Whorish Conjunctions in their Abused Fancies, as have nothing that is Hidden, Mysterious, or Uncommon in them.

The Wisdom of God in the New Testament is call'd *Polypoikele Sphia tw Thew*; The Manifold Wisdom of God. The word in Greek signifies a Thing having in it many Foldings, as a Piece or Web of Cloath Folded together backward and forward into a Square Form having so many Different Foldings, tho' still but one Piece of Cloath, which is one amongst the innumerable other Figures in Natural Things Representing Figuratively that Plurality in Unity, which is in the Divine Nature.

And this again must Confound the Deists Notion of God; Seeing, if God were an Absolute Singular Unity, without any Plurality, it would be Inconsistent to call his Wisdom, a Wisdom of a Plurality of Foldings, seeing that would make his Wisdom contrary to his Nature, as having nothing of Plurality in it.

It is said of *Solomon, Eccles. 12. Because the Preacher was wise he sought out, and set in order many Proverbs*; or as I have Explained the Word, many Similitudes, Parables, Riddles, Figurative or Governing Speeches.

All which different Words consent in Figuring a Conjunction of something Inward and Hidden Figuring the Woman, and something Outward and Manifest Figuring Man; and the Inward Hidden-part always the more Excellent, as hath been already observed.

So a Similitude always supposeth something propos'd and seen, and something absent and not seen, to wit, the Thing, whereof it gives a Resemblance.

And so doth a Parable, Riddle, or Figurative Speech, whereby every one Figures a Plurality in Unity, and a Government more eminently, than any other Speech, with Regard to what I have shew'd, That all such Speeches are Governing Speeches, according to the Value of the Hebrew, whereby they are signify'd.

And with this it agreeth, That *Solomon*, the Wisest of Men, takes to himself the Name *Preacher*, which always supposeth the gathering together a Plurality into an Unity of one Congregation, having one above Teaching, and others below Learning.

The

The Word in the Hebrew *Kobelesh* is from *Kabal*, to Assemble or Gather together. And it is here most Remarkable, That this *Kobelesh*, signifies a Female gathering together, or a Female Preacher, and not a Male.

Which notably agrees with what I have pleaded for the preferable Excellency of the Woman, and for the Figure of Man in Understanding, which is the Soul-Faculty searching after Truth, and for the Figure of Woman in Love the Spirit-Faculty searching after Delight, and with what I have before affirm'd concerning the Superiority of Man in Marriage, That, while he Rules his Wife, the Love of his Wife ought to Rule him, and in like manner, That Understanding the Governing Faculty can never govern right; but as it self is govern'd by Love.

And thus, That *Solomon*, the Man Preaching, calls himself *Kobelesh*, the Woman Preaching, makes an admirable Figure Hiding in it this Mystical Sense,

That no Man Ascending the Pulpit, without Elevating the Woman Figuratively as High as himself, can Preach as he ought, either to his own or his Hearers Benefit; that is, No Man Preaching Truth to Inform the Understanding, can Answer the End of Preaching, either to his own, or his Hearers Profit, unless he joins with it Love for Moving and Warming the Affections of the Spirit; or in other Terms, To preach up Faith and Objects of Truth, without Preaching up as much Love and Objects of Delight, and above all the Saviour Jesus Glorify'd as the Chief Object of Delight, as well as Truth, must always Characterize an Unskilful Preacher.

And all this is notably Confirm'd in the 10th Verse of the same Chapter, where it is said, *The Preacher sought to find out Acceptable Words; and that which was written was upright even Words of Truth*, in Hebrew, *Bksh Khlth Lmtsa Dbri hphbs actub jshr Dbri amt*. The Preacher sought to find out Words of Delight, and the Thing written was Equal even Words of Truth.

Which plainly answereth to the Explanation I have given of the Hidden Sense in the Word *Kobelesh*, as Equalling Love with Truth, and Delight with Understanding, and so Figuratively Woman with Man, as he doth by calling himself a Female Preacher, and by the manner of Placing his Words in the same Sentence, where Words of Delight relating to Woman are put before Words of Truth relating to Man, which Figureth a giving the Place of Dignity to Woman above the Man, so making an Equality betwixt them, as in the Circular Motion of a Wheel, the bringing down the Uppermost Spoke, to the Place of the Lowermost, and Raising up

up the Lowermost as far above it, as it was above the Lowermost, makes an exact Equality.

And with this Figure in Solomon Agrees that *Psalms* 68. 11, *The Lord gave the Word*; in Hebrew, *Shall give the Word*; great was the Company of those that published it; which following upon *Shall give*, might be render'd, *Great shall be the Multitude* be of those who shall publish, or properly shall Evangelize or Publish the Glad Tidings of it, which Word in Hebrew is *Feminin*, signifying Female Publishers, Agreeing with the Word *Evangel*, a Messenger of *Eve*, relating to the *Messiah* first promis'd to *Eve*.

NOW what Person considering these Things, and the Analogy, whereby they are so appositly lay'd together, and so fitly proportion'd to one another, can, without a wilful shutting his Eyes, resist a Conviction of a Hidden and Mystical Sense in all these Expressions, and that more Excellent and Useful, suitably to my Plea of Preference in favour of Woman, than the First and more Obvious Sense of them Figuring the Man.

Which is yet further Illustrated by another Verse of the same Chapter; *The Words of the Wise are as Goats, and as Nails fastened by the Masters of Assemblies, which are given from one Shepherd.*

Where Nails fastened make a Figure Representing a Thing that is much more Hidden, and Inward, Figuring Woman, than manifest and outward Figuring Man; and where the chief Useful Part, and of a Binding Quality as a Figure of Love, is altogether Hidden and Inward, as relating to the Woman, without which what is seen outwardly, and relating to Man, would be of no Use nor Value.

And this Meaning is further Illustrated by considering That the Word which we have rendered, *Fastened*, is in the Hebrew *Planted*.

Now Planting is perform'd by Digging a Hole in the Ground, whereby the Earth below is taken out and lay'd above the Earth that was uppermost before about the Mouth of the Hole, and every part of the Earth raised up from below is always lay'd above what was uppermost before, and all this with a Discovering of what was before Hidden, notably agreeing with the Figures before Explain'd relating to the Hidden and Mystical Sense of Words, without a Discovery whereof there can be no useful Planning for Growth in Knowledge, but the Tree Figuring Man being left above Ground,

Ground, and not joined with the Earth Figuring Woman, must die and be Incapable of bringing forth Fruit.

And the other Circumstances accompanying the Digging of the Hole, do plainly agree in Figure with all I have pleaded for the preferable Excellency and Elevation of the Woman above the Man.

The *Goad* also in the same Words hath a like Figure by the Pricket in the end Part hid, and part seen, and its use for exciting two Yoke Fellows bound together in one Yoke, to their Work in Conjunction with one another, hath a plain Reference to a Figurative stirring up to the Exercise of Mutual Love.

To the Figure in Planting or Transplanting, which is all one, it notably Agreeth, That God, who was to Raise up *Jacob* the Younger, Figuring Woman by coming Last, and by the Smoothness of his Body, above *Esau* the Elder Figuring Man by being First, and by the roughness and harder Feeling of his Body, ordered by his Providence, That his Name should be *Jacob*, in Hebrew *Jagnakob*, signifying he shall Plant or Transplant.

Whereas the Elder Brother's Name was *Esau*, in Hebrew *Gnasau*; that is, he maketh himself. And seeing the Blessing was Translated from *Esau* to *Jacob*, this Discovereth a notable Hidden Mystery, wholly suitable to the whole Doctrine of the Scriptures relating to the Salvation of Man. To wit,

That all, which any Man can make of himself, or out of his own Nature, will prove but the Weaving of the Spider's Web, and can never procure, but on the contrary will certainly disappoint all Hopes of Blessing from God, unless he is, as *Jacob*, Transplanted out of his Natural to another New Soil, and with the Elevation of the Woman above the Man, that is, of Love, above all Knowledge, Learning, Understanding, and other Capacities of the Soul, as distinct from Spirit the Seat of Love and Delight.

If we cannot in Sincerity acknowledge to God, That without him we cannot think a good Thought; and that it is he that worketh all our Works in us, we certainly never Thought nor Acted any thing good in his Sight, and if we ask not of him for Christ's sake, all he Requires of us, we can never either do his Will, or be of the Number of his Flock, as is plain from the 100 *Psalms*, where the Words, *v. 3.* *It is he that hath made us, and not we our selves; we are his People and the Sheep of his Pasture;* ought to be render'd according to the True Sense of the Hebrew Text, *He and not we our selves hath made us his People and the Sheep of his Pasture,* where also *Gnasau*, *He hath made us*, is the same Verb from which *Esau* hath his Name, signifying, *He made himself.* And

And whereas I have before cleared, That Christ in his Glorify'd State Assumeth the Figure of Woman and not of Man, it herewith agreeth, That God takes to himself this same Name *Jacob*, in several Places of Scripture, as particularly *Psalms* 24. v. 6. and *Psalms* 132. 2. and 5, &c. which Interpreters not acquainted with these Figures have mistaken, and strained this Name to another Sense, by turning the Words twice mention'd in *Psalms* 132. *Mighty Jacob*, to *Mighty God of Jacob*, tho' the Original hath neither *God* nor *of*; and tho' they retain the Expression, *O Jacob*, in *Psalms* 24. yet not without a great deal of Perplexity, they contend to make *Jacob* there signifie the Posterity of *Jacob*.

To which how unfit it is to apply that Meaning, may easily appear by adding their Gloss by way of Paraphrase to the Words of the Text, which makes them run thus: *This is the Generation of them that seek him, that seek thy Face, O Posterity of Jacob.* And *Selah* added clears the Figure of Railing up what is Low, and bringing down what is High, as a little before hath been cleared.

But that the Name *Jacob* is there assum'd by *Jehovah* Figuring the *Messiah* in Glory, and with a special Respect to the Observations I have made upon the Name *Esau*, and his being depriv'd of the Blessing by seeking it by his own Working, and not by being Transplanted into a better Soil, as *Jacob*; this is most plainly Intimated by the Words of the Verse immediately preceding, *He shall Receive the Blessing from Jehovah, and Righteousness from the God of his Salvation.*

Where *He* having a Reference to the Person before so describ'd, as if nothing did seem wanting to make him, or declare him free of all Sin in outward Practice or inward Principle, as having *Clean Hands and a Pure Heart*, who hath not lifted up his Soul to Vanity, nor sworn deceitfully, yet that very *He* is Exhibited as One, that can have no Blessing by any such Righteousness of his own, and no other possible way, but by *Receiving Righteousness from the God of his Salvation*; that is, from *Jesus*, whose Name signifies a Saviour, or a Giver of Salvation; and whose Righteousness in a Multitude of Places in the New-Testament is pleaded and proved so absolutely necessary for the Justifying a Believer before God, that no Salvation can possibly be without it.

And by the way, we are to take Notice, That *Jacob* got the Blessing, not by consulting with his Father the Man, but by consulting with his Mother the Woman, another Figure, that the Blessing and Salvation was to come by the Woman, of whom Christ came, and not by the Man.

And

How wonderfully therefore is this Doctrine Folded up in Myfterious Figurative Names and Words of the Old-Testament, which, after the Coming of the *Messiah* Jesus the Saviour, are more clearly Reveal'd in the New?

And how wonderful is the Providence of God in Determining Persons to give those Names to *Jacob* and *Eſau*, which he was to make use of to such Notable Significancy, whereof the Imposers of them had no Knowledge?

WHAT then can be Expected of any Affinity to Sound Wisdom from those, who Despise Myſteries, and Reject the Council of *Solomon*, and of the Spirit of God speaking by him, *To seek Wisdom as Silver, and to search for her as for Hid Treasures.*

Seeing such an Opinion is alike Foolish and Unreasonable, as it would be to contend, That Silver was never Digged for, nor found Hid in the Bowels of the Earth; and that neither it, nor any other kind of Treasure, is ever to be found under any Cover, Lock or Key, and never but in the open Fields, so as it may always be seen at the First View.

For my own part I am so far against their Opinion, who Deny or Slight Myſteries, That I am perswaded, neither any thing, nor any part of a thing Existeth in the whole Creation of God, that hath not Myſtery or a Hidden Sense and Significancy in it by the Council and Ordinance of God, whereof the outward Appearance makes only but a Type or Figure:

And, That the whole Course of Providence, in Ordering all the Things and Affairs of the World, is making a constant Progress in Compleating a Synopsis or Full View of Innumerable Various Figures, or Shadows, as they are called, *Cant. 2.* all consenting in a Conjunct Reference to one Great Myſtery, which God hath not yet Revealed to Mankind, except in those Figures not as yet fully understood:

And that when ever the Number of these Figures is Compleated, then the Myſtery of God shall be Finished, the Shadows shall fly away, and Time shall be no more.

Then shall be Fulfilled what Christ saith, *Matt. 10.* and in several other Places: *There is nothing Covered that shall not be Revealed, and Hid, that shall not be known.*

All which is plainly Intimated by that Notable Prophecy relating thereto, *Rev. 10. 5. And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his Hand to Heaven, and swore by him that Liveth for ever and ever, who Created Heaven, and the Things that therein are, and the Earth, and the Things that therein are, and the Sea, and the Things which are therein, that there should be time no longer: But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets.*

Where it is to be Observed that this Mystery of God is Represented as the One Great Mystery, into which all the other Mysteries in his Word figur'd by what the Prophets his Servants have declared in a Mystical figurative way of Writing, is to Terminate, whereby a Plurality Terminating in Unity is figuratively Represented.

And seeing the Prophets do so frequently make use sometimes of Elementary Matter, Earth, Water, Air and Fire; sometimes of divers kinds of Beasts; sometimes of Things Artificial or Manufactur'd, as Staves, Wheels, Chariots, Thrones, Crowns, &c. sometimes of various Motions Upward, Downward, Forward and Backward; sometimes of Qualities High, Low, Rich, Poor, Clean, Unclean, &c. and sometimes of Actions, as Smiting, Healing, Overcoming, being Overcome, Flying, Pursuing, Marrying, Divorcing, Rejoycing, Mourning, &c. with all the Typical Actions in the Ceremonial Part of the Law, thence it appears

That the whole Works, and the whole Providences of God in the World have a Figurative Hidden, and Myste-rious Sense in them, according to which they are made use of by the Prophets in their Prophetical Predictions Declared to them by the Spirit of God; and that all these Mysteries in Natural Things are to Terminate in this Great Mystery of God, which, when so Finished, as to put an end to it, by Revealing what is Hidden therein, then shall all other Mysteries be Finished with it, and made Known and Revealed, by the Revelation of it, according to that in *Eccles. 12. v. 14.*

And this Universality of Mysteries in all Things is notably confirm'd by observing, That even all the Historical Part of the Old-Testament, as well as the Prophetical, is so Directed by the Spirit of God to be written by the Pen-men thereof, as shews a special Mystical Similitude and Reference to Things, that were to come afterward, as Antitypes of these Types which are prefigur'd in History, insomuch that all these Expressions giving Account of what then happened, which

which we have so often rendered: *And it came to pass*, is in Hebrew *Ujbi*; and it shall come to pass, or, and it shall be.

These Considerations concerning a Mystery in all Things, or something first Hid and Remov'd from our Knowledge or Sight, and afterward Revealed and Returning to our Knowledge and Sight, are more fully clear'd in my said Treatise from Page 8. to Page 17. where it is prov'd at large, That this Thing, as agreeing with the Nature of *Lot's*, is to be found stamped figuratively upon all the Works and Providences of God, no Existent Being, nor Event of Providence concerning them, being Excepted.

AND, seeing I have in this Discourse Treated so much of Figures and Hidden Sense Infolded in Words and Names, I shall here offer an Eminent Instance suiting therewith, which we have in the first Chapter of *Judges*.

That *Caleb* having, as it appears, a very Beautiful Daughter fit to beget Courage in any Man for the most dangerous Attempt, and most unlikely of Success in Hope of Enjoying her, kept up this great Prize during the taking of many strong Towns in *Canaan*, and never made an Offer of her unto any Conqueror, until the time came that *Debir* was to be taken; the Name whereof is Declar'd to have been formerly *Kirjath Sepher*.

Now *Debir* is from *Dabar*, to speak, and *Dabar* a Word or Speech, and was the Name of the Inner Part of the Temple where the Ark was, into which only the High Priest Entered, and where God gave Answers to the Questions offered by *Urim* and *Thummim*; therefore *Debir* is called the Oracle, as *Psalms* 28. 2. *When I lift up my Hands towards thy Holy Oracle*; where the word Oracle is *Debir*, which *Debir* was also called, *The Sanctuary*, and the *Holy of Holies*.

All which reference to Words and Speaking, is farther Illustrated by the other Name of the same Town, *Kirjath Sepher*, which signifies, The Town of Letters, the Town of the Book, or of a Written Letter or Epistle, which have all alike Reference to Words, and the Letters whereof they are formed for Speech.

That there is some strange Hidden Sense folded up in this Historical Passage of Scripture, appears not only by observing, That the Words which we have Rendered, *Othniel took the City*, and *Caleb gave him his Daughter to Wife*, are in the Hebrew, *Othniel shall take it*, and *Caleb shall give him his Daughter to Wife*; but also by Observing the Names of the Persons con-

concern'd in the taking of this *Debir*, called otherways *Kir-jab Sepher*.

Which were *Caleb*, whose Name in Hebrew Letters *Ab*, makes a Transposition of the Letters in *Ch*, which signifies a Fetter, or Shaikle; and as they stand in his Name *Ab*, do also signify a Dog, which is the only Animal, whereof the Female Fetters or Binds the Male to her in their Natural Conjunction.

Here we need not be surprized to find so great a Man as *Caleb* have a Name of such near Affinity with that of a Dog, seeing our Name Dog is from the same Verb *Gud*, from which we have *God*, because of a fast Bound Consociation figur'd in a Dog Copulating with the Female, agreeing with the Verb *Gud*, as above clear'd.

And with these Figurative References, the Name *Achshab*, in Hebrew *Gnachshab*, doth notably agree as signifying a *She* or *Female Fetter*, or *Binding Shaikle*. Which Value in her Name Refers not only to the like Value in her Father's Name, but as appears from her great Beauty and Comeliness Drawing Strong and Vehement Love, which is the Chief Antitype, in a good Sense, of all other Bands, Fetters, Shaikles, or Binding and Fastening Things whatsoever, agreeing with *Zecharia's* Two Staves a little before mentioned Beauty and Bands.

And it is on the Account of this Real Beauty in *Achshab* so figur'd by her Name, that the Jewish Rabbies call any very Comly Woman by the same Name *Achshab*, as a strong Love Shaikle fitted to Bind fast her Lover unto her.

As to *Othniel*, her Lover, who put in and ventur'd for her against all Difficulties, his Relation to the same Figures, as the Person Bound by *Achshab's* Beauty and Love is marked by his Affinity to Her Father and Her, as being the Son of *Kenaz*, *Caleb's* Younger Brother.

Who, tho' Declar'd to be the Younger Brother, yet hath in his Name a Value relating to Old Age by a Transposition of the Letters of his Name for *Zekan*, which is *Kenaz*, transpos'd, signifies Old Age, and *Zakan* an Old Man.

Which Name yet hath a Binding Value in it, agreeing with that of *Caleb* and *Achshab*, by its Relation to *Zk*, which is to Bind; from which is *Zikim*, in *Chald.* *Zikin*, signifying Bands, Chains, Fetters and Shaikles, agreeing in the same Value, with the Names *Caleb* and *Achshab*.

As for *Othniel*, his own Name, it is in Hebrew written *Gnthniel*, having in it a notable Reference to his need of Courage and Strength for so great an Adventure by a mixed Com-

Combination of these words, *Al jin alm ingal alm*, The strong God shall give Courage and Strength, for a Shoe or Fetter of Strength, or for a strong Fetter.

For *Alm* signifies both Strong, and also Strength, and Vehemency of Courage and Strength; and *Ngul* may be render'd a Fetter as well as a Shoe, because both equally refer to the Enclosing and Binding the Feet in them.

And because *Mgnl*, a Shoe signifies also a Fetter, which is the Word that we have interpreted, *Shoes*, in the Blessing of *Asher*, *Deut* 33. 29. *Thy Shoes shall be Iron and Brass*; where, seeing the word *Mgnl* is not in the Plural but in the Singular Number, it appears, that it should be more properly render'd, *Thy Fetter*.

And seeing the Fetter there is said to be Iron, which so vehemently Draweth the Loadstone into it, and of all other Figures in Things inanimate and wanting Life represents the most Eminent Figure of strong Love, which its Name *Brul* in Hebrew imports by the Value *Bl* *er*, it is not alienated, or, which is the same thing, it never ceaseth to Love; and also to be Brass, which is the Chief Sodering and strongly Binding Metal, for Uniting Metal with Metal, or one part of the same Metal to another part; there seems to be some Extraordinary Reference in that Prophecy concerning *Asher*, to this History or Allegory of *Othniel's* Love to *Achfab*, and his Marriage with her.

For the Strength of *Asher's* Fetter in that place agrees in all Circumstances with the Strength of *Achfab's* Love Fetter, and his Promise of Strength Fitting him for it agrees as eminently with the Value mention'd in *Othniel's* Name, promising Strength from the God of Strength for his strong Fetter; the Words in *Asher's* Blessing being, *And as thy Days so shall thy Strength be*, promising a Duration of Strength, without failing, during all the Days of his Life.

Upon which Place *Peel's* Annotations hath an Explanation in these words, *Thy Strength shall not be diminished with thine Age, but thou shalt have the Vigour of Youth even in Old Age*.

What Reference these Things may have in a Figurative or Allegorical Sense, to any Real Antitypical Thing, which God is to Order, before the End of the World, Himself only knows. Only I have taken Pleasure to Observe and Illustrate such an Admirable Contexture of suitable Providences, and Coincidency in the Signification of Words so agreeably falling in with one another, as can scarcely, in any sound Judgment, admit of a Doubt; but these Things in

their so strange Relation to one another must be ordered by an All-seeing Eye, and an Over-ruling Providence, for some End and Council of God, which probably by these Narrations and Words Intends something else of Inward Significancy, than outwardly appears in the manner of Expressing them, and so may be reckon'd amongst the other Mysteries that are to be Revealed when the Mystery of God is Finished; from the Consideration whereof I was Led to the Account I have given of my Observations long ago made on the mention'd Passages in *Deut.* and *Judges*, having such a Remarkable Coincidency and Reference to one another.

As to that Prophecy about Finishing the Mystery of God, I observe, That there, and in all other Swearing, the Posture of Lifting up the Hand, which before was down, agrees with all I have been pleading Concerning the Elevation of Love below in the Spirit above Knowledge and Understanding above in the Soul, Figuring the Elevation of Woman above Man, for an Equality Betwixt them, as above cleared.

Which Figure in the Prophecy concerning the Finishing of the Mystery of God, falling in with the End of Time, exactly agrees with what we have, *1 Cor. 15. Then cometh the End, when he shall have put down all Rule, Authority, and Power; all which are Originally Founded in the Authory of Man over the Woman, as a Punishment of Sin; and these ceasing, there can be no more Subjection of the Woman to the Man, nor of her Desire to his Desire; and no more any such thing, as the Womans being the Weaker Vessel.*

WHAT Faith may be given to these Things I know not, as not knowing how People are affected with respect to Love, which I have shew'd is the Governess of Faith; but this I know, which deserveth the Notice of all,

That the Faith of Believing God's Word, since Sin Entred, is, by God's ordering the Objects of it, after another manner, than before, become much more Difficult, than formerly.

The Proof of the Faith, which God, before the Fall, Required, for Believing his Word, reached no farther than the Length of one Day, *The Day thou Eatest thou shalt die.*

But we find, that the First Promise made after the Fall, *That the Seed of the Woman should Bruise the Head of the Serpent,* Required a Faith so much stronger, and consequently a Love so much stronger to support it, That now, after Five
Thou-

Thousand Years, and some Hundreds over, the Truth of the Word of God in that Promise Remains yet Unfulfill'd.

Upon which Promise, and the proper Sense of it, and manner of its Accomplishment, I have discoursed in my mention'd Late Treatise from Page 121. to Page 129. and again, Page 140. and 141.

But it may furnish Matter both of serious Contemplation, and Admiration to Observe, How, with a plain Respect to the Easie Conditions, upon which God Required Faith to his Word, before the Fall, and in which it failed, he ever since hath augmented so wonderfully the Difficulty of Believing, with respect to all Objects of Faith in his Word.

Which it seems is done on the one hand, as a just Judgment on the Race of *Adam* for the First Original Failing of Faith to his Word when Requir'd on so easie Terms; and on the other hand to make it manifest

That, if in a State of Innocency *Adam's* Love to God, was not able to Support his Faith in his Word, Required on so easie Terms, much more it must be Impossible for any of *Adam's* Race in a State of Sin, to Support either Love to God or Faith in his Word, when Required on so much harder and difficult Terms:

That thereby all might be Taught, that are willing to Learn, to Renounce all Confidence in themselves, and to seek that from God, which they may so easily see, and in Reason Conclude they never can have any other way.

Thus we see, That God hath ordered the Delivery of his Revealed Will and Word to Man after such a manner, as at first View, and without a Diligent and Humble Examination, seems to contain a great many Contradictions apparently Inconsistent with Truth.

The Threatnings against the Wicked, and the Promises made to the Godly, remain for the most part Unfulfill'd; those, who according to the Word of God, must be most in his Favour, are under the greatest Wants, Afflictions, and Disappointments of Hope and Expectation, tho' founded on the very Words and Truth of God.

While the Wicked for the greater part are Flourishing like the Green Bay Tree, full of Substance, full of Riches, full of Pleasure, full of Success in their Designs and Undertakings.

Whereby a Tryal of Faith is proposed by God at such a Rate, as may seem to give Occasion of doubting, if there can be any such thing as a God of Truth and Goodness, who so treats his Enemies as Friends, and his Friends as Enemies, so that

as Solomon says, *Neither his Love nor his Hatred can be known, by all his Providence, that is before us.*

And then suitably to the rest of these his Providences so ordered with a seeming Contradiction to his Truth, after so many Great and Glorious Promises, Prophecies, and Predictions Concerning the *Messiah*, relating to him as God as well as Man; he comes in so low, mean, and despicable an Appearance, so afflicted, and at length overcome by his Enemies, even to a shameful Death, as makes him, not only according to these outward Appearances, look no ways like God, but even no ways like a Man of any Consideration or Figure in the World, making it eminently certain, That no Man in Nature, and without a special Gift of Grace from God, could have Entertain'd a Better Opinion of him, than *Herod* and his Men of War, who regarding only his outward Appearance, despised him and set him at Nought.

But notwithstanding all this, if we seriously Consider the Matter, so as to Compare the present State of Things since the Fall with the Nature of that Sin, which Originally brought them into that State, what can be more reasonable, than to Read the Sin in the Judgment and the Judgment in the Sin?

Can there be any juster or better proportion'd Punishment for Affronting God so, as to Deny a Belief of his Word, and to Believe the Devils Contradicting it in a Matter of Faith Requir'd on so easie Terms, than that no such Easie Terms should ever afterward be given, and that Faith should be Requir'd to the Truth of God's Word, as in Justice he may, on Terms more Difficult, yea, tho' far Exceeding our Capacity to Comprehend them?

This Providence is plainly Equivalent to a Commentary Illustrating the Truth of what God declares in his Word concerning the Creation and the First Sin of Man; so as the Change of God's Dispensation in this Matter, for the Punishment of that Sin manifestly agrees with the Nature of it above cleared.

And that God hath a just Right to demand of Mankind Faith on more difficult Terms, after the Affront of giving him the Lie, on far easier Terms, and Believing the Devil rather than him, this is Certain and Evident by Considering,

That God the Creator hath a just Right to Require the Obedience of his Creatures in every thing, which he thinks fit to Require, it being their Duty to obey him in all things, and to Believe, that he is a Being so Just and Good, that he cannot demand their Obedience, but so, not only as it is due, but as it is their Interest to Obey, if they can; and if
not,

not, then to humble themselves in the Sight of God, and out of a sincere Love to him, and desire to do his Will in all Things, to Intreat his Strength to perform what he requires, which, without his own Assistance, they find themselves incapable to do.

And this much more in the Matter of Faith, than in any other Duty, because of the Proof of the Truth of God declared in the Scripture, which Demonstrable Experience sets before our Eyes daily, by Death seizing upon the whole Race of *Adam*, at one time or another, ever since Faith was deny'd by our First Parents, to the Truth of his Word, declaring, That the Unbelief of it, and Disobedience to it by Eating the Forbidden Fruit, should bring Death upon them, and consequently upon all their Posterity.

So, that beside what we owe in Love and Justice to God as the Best and most Excellent of all Beings, to Believe, That he will Require our Faith to nothing, but what is really True, we have Two never Failing Witnesses Ordered by his Providence to be always before us as Visible Demonstrations of the Certainty of what his Word Declares concerning the Creation of the World, Our First Parents, and the Faith Required by God from them to his Word, *Forbidding them upon such a Penalty to Eat of the Tree of Knowledge of Good and Evil*, and Concerning the Truth of his Word, which follow'd upon their Disobedience.

Which Two Eminent Witnesses of the Truth of God are Death according to his Word Declared before the Fall; and the Sorrow of Women in Child-bearing, with the Subjection of their Desire to their Husbands, according to his Word Declared after the Fall.

There are many other Witnesses of the Truth of God's Word, with respect to the Creation, and Fall of Man, as the Curse upon the Earth; the Toil and Travel of Man in all his Business on Earth; the Troubles, Pains, Diseases, and Death of Beasts; the general Corruption in the Bodies of Men and Women, and the Universal Deformity in the Countenances, and other Defects in the Bodies of the far greater part of Men and Women, with as Ugly or more Ugly and hateful Deformities of Soul, throw Spiritual Corruption, which are so many Visible Demonstrations of the Workmanship of God Defaced in them by Sin.

It being wholly Inconsistent with the Glory of God to Imagine, that such Creatures should be Originally so made by God, who maketh nothing but what is all Good, all Beautiful and all Delightful, as before hath been cleared in

Explaining the Words of God concerning the Creatures made by him at the Creation, *That all was exceeding Good, Beautiful and Pleasant*; as our Words, *Very Good*, in Hebrew do Import.

All these are so many Witnesses, but chiefly the First Two, that must stand up in Judgment at the Last Day against all such as Deny Faith to the Truth of God's Revealed Word, whereof the First and Fundamental Part, to wit, the Creation, and what accompany'd it with respect to Man, is by such innumerable Witnesses incapable of Partiality Attested, and daily Proclaimed in all the succeeding Providence of God unto the End of the World.

AND indeed this gives an Admirable Testimony to the Certainty of Christ's Being That Seed of the Woman promis'd immediately after the Fall, and That *Messiah*, to whom all the Prophecies and Types under the Law bear Witness, That he makes his Appearance in the World, by Preaching up the Doctrine of Faith working by Love, Declaring the Devil to be the Father of Lies, with a plain Regard to the Original Sin of Man, which was the Believing a Lie upon God, at the Instigation of Satan, whereby Death Entered, and the Way to Happiness [was] lost; and Declaring Himself to be, *The Way, the Truth and the Life*, which are the chief Things opposite to the First Sin, and the chief Things necessary in the Promised *Messiah*, as a Saviour, that is Jesus, fitted to deliver us from the Guilt and Evil Effects thereof.

And whereas this same Jesus, and his Apostles after him, do Charge all the Evil of Punishment, Here and Eternally, upon Unbelief or Want of Faith, what can more Evidence a Divine Spirit in Christ, and what can be more Agreeable to Truth, whether we consider the Nature of Original Sin, as it hath been Explained; or the Nature of all and every particular Sin, that did ever since proceed from that Bitter Root.

For if we compare all the Sins that ever were committed by the Posterity of *Adam* since the Fall, with that First Sin, we shall find that they are altogether of one and the same Nature, as appears by considering

That Sin is nothing else but a doing what God Forbids, or not doing what he Commands; both which do prove a Defect of Love to God, which I have clear'd to be a chief Ingredient in the First Sin,

And

And seeing the whole Revealed Word of God is Full of Promises of Blessing and Felicity to the Doing of what he Requires to be done, and as full of Threatnings of Wrath and Judgment against Doing what he Forbids to be Done; this makes it manifest, That no manner of Sin is Committed but through Unbelief and Denying Faith to the Truth of God's Word, with respect to those Promises and Threatnings.

For Instance, in Matters of Charity and Relieving the Poor, the Promises of Scripture are very many, and indeed wonderful, especially these two, *He that hath Pity on the Poor, lendeth unto the Lord; and that which he giveth, will he repay unto him:* And the other, *Give and it shall be given unto you, Good Measure, Shaken together, Heaped up, and Running over.*

But in so far as we see so many poor Objects of Pity, and know there are so many Rich, and so many, who at least have something to spare, full able to Relieve them, yet the general Backwardness of People to Assist and Go into Proposals of Charity, is a plain Demonstration, That there is no Faith given to the Truth of God's Word in this Matter, and so in all other Omissions of Duties, to which Promises are annexed.

And on the other hand, with respect to Whoredom, and Unclean Lusts, the Word of God declares, *That our Bodies are made for Temples of the Holy Ghost; and that whoever Defiles that Temple, him will God destroy.* Whereby it appears manifest, That this so Frequent a Sin is never committed, but with Denying Faith to the Truth of God's Word, with respect to that Judgment of God, and many other by him pronounced against it; and so in doing all other Things by God Forbidden, with annexed Threatnings against the Commission of them.

And, as to those pretended Masters of Reason, who set Limits to the Truth of God thereby, Denying Faith to God's Word any farther, than their Reason allows, is not this plainly to Subject the Word and Truths of God, and his manner of Revealing them to the Regulation of Corrupted Humane Reason?

What can be really accounted for as to this Matter, but that it is a Believing Reason more than God, and Exalting Reason above God, and a making Humane Reason the Rule and Touchstone of the Rectitude and Veracity of God's Word and Truth?

Can there be any thing more Unreasonable in Nature, than to imagine, that Finite Reason should comprehend Infinite Truth, or a Finite Creature an Infinite God?

Yet these Gentlemen themselves do in many Things Believe the Word of those, whom they Love, and have an entire Confidence in their Honesty and Sincerity, telling them Facts and Accidents, which they could not otherways Believe, except for the Credit they allow to the Truth of those who Inform them.

While in the mean time God is Treated by them, after the manner of Rogues, Highway-men, or known Liars, to whom they will give Credit for nothing without a Better Testimony, than their Word.

Whereby it Appears, That the Doctrine of Faith promulgate by Christ and his Apostles Reacheth all manner of Duty whatever, and all manner of Sin whatever, which is Essentially a Defect in that Duty we owe to God, and our Neighbour, especially considering it, as always of Necessity working by Love, if it is True Faith.

Which shows that they, who undervalue Faith and cry up Works; act as unreasonably as he who should cry up Light, and set at Nought the Sun.

Seeing by what I have Argued, it manifestly appears to be impossible, That either any good Work can be done without Faith, or that any Evil Work can be done, but through want of Faith.

And, as want of Faith to God necessarily supposeth want of Love to him; seeing it always worketh by Love, so as to draw away Love when it ceaseth to work; the want of Love to our Neighbour, doth as necessarily suppose the want of both Faith and Love towards God who commands it.

And seeing Love and Hatred are two Contraries, which Thrust out one another, when Entering, and Succed one another, when Thrust out on either side; thence it appears

That Faith being wanting towards God, Love is also wanting both to God, and our Neighbour, and that consequently the want of Love doth necessarily suppose Hatred both of God and our Neighbour.

For God Requiring nothing of Man for perfect Obedience to all his Commands, but Love to God and Love to our Neighbour, neither of which can be perform'd without Faith, as has been shew'd; hence it follows that the want of Faith must Infer a Hatred both of God and our Neighbour.

Hatred being indeed the True Essence of all Sin, as Love is the True Essence of all the Righteousness, which God Requires of Man.

I shall draw to an End of this Head of Discourse, with an Observation upon a Coincidency of Providence relating to Words notably agreeing with what I have Asserted to wit,

That in our Language we have the word *Sin*, from *Sana*, in Hebrew to *Hate*; and on the other hand, we have to *Hate* from *Hua*, in Hebrew to *Sin*.

Which excellently illustrates the Nature of Sin, flowing from want of Faith to God above, and essentially consisting in a Hatred both of God and our Neighbour, as a necessary Consequence of the Deficiency of Love.

To this I shall add another Observation Tending to a reasonable Illustrating and Strengthening of Faith towards Christ as the *Messiah*, and the True Expiator of the Sins of those who Believe in him, by his Death on the Cross, Infinitely Meritorious, and Satisfactory to the Justice of God Offended by those Sins, which he hath Expiated, to wit,

His Instituting Baptism, and the Lord's Supper, as the Signs and Seals of his Covenant with those who Believe, wherein there appears an Infinite Divine Wisdom agreeing with other Universal Providences of God in the World, more than is observed,

The Initiating Washing Ordinance of Baptism figures a Natural Pollution in the Baptiz'd, as all allow; but the Blessing in it as Figuring the Blood of Christ is not taken Notice of, with respect to the Ordinance of God relating to Rain.

For Rain, as often as it is Renew'd, Exhibits to all the World a manifest Figure of the same Nature with that of Baptism.

Insomuch that the Earth being curst for Man's Sin, can produce no good Fruit, nor any pleasant Thing for the Use of Man, but in so far as the new part of every thing germinating is helped to its Growth and Beauty, by this Natural Baptism of Rain, agreeing with the outward Baptism Instituted by Christ, and both Answering in Figure to the Inward Baptism of the Holy Ghost, without which no Growth in Grace, nor no Spiritual Fruit acceptable to God can be produced.

And seeing Christ is called the *Sun of Righteousness*, and the *Light of the World*, the Rain doth thus Exhibit a Figure well agreeing with the Sufferings, Blood, and Death of Christ, in so far, as it useth to be accompany'd with the Obscuring and

Dark.

Darkning of the Sun, removing it from our Sight, which is a Figure of Separation and Death; and doth notably agree with the like Figure ordered by the Providence of God at the Death of Christ, to wit, *Darkness over all the Land.*

As the Renting of the Vail of the Temple, and of the Rocks at the same time, was a like Figure of Death rending asunder Soul and Body, and agreeing with the Nature of Rain, in so far as it is Water rent asunder, separated and divided into Drops, which yet after Falling Unite again, and so make a Figure of the Resurrection of Christ by the Re-uniting of his Soul and Body which were divided.

And hence we may see that Figure of Death in Rain and Baptism Terminating in a Reviving and Reconstitution of Life, which gives Occasion to the Figurative Expression in the Scripture of Believers being *Buried with Christ in Baptism wherein also they are Risen with him, as Col. 2.*

And all this is plainly Exhibited, *Ezek. 36. 25. Then will I sprinkle clean Water upon you, and ye shall be clean from all your Filthiness, and from all your Idols will I cleanse you: A new Heart also will I give you, and my Spirit will I put within you, &c.* which makes the same Figure of Death Terminating in Life.

AS for the Institution of the Lord's-Supper Figuring the Death of Christ until he come, and also figuratively adapted to the present personal Absence of Christ, which by Separation of the Head from the Body and Members, that is the Church on Earth so called in Scripture, and ordered to be done for a Memorial of his Death until he come, which again by Returning of the Head to the Body figures Reviving, Reconstitution of Life, Resurrection from Death, and Re-uniting of Soul and Body, which are to be the Effects of his Returning to all, who Believe in him; This Institution of Christ is no more but a Figure of the same Nature with what God hath ordered with respect to all Mankind, that ever existed upon the Earth since the Fall of Adam, or shall Exist on it until Christ Return.

For our Eyes see, and our Experience daily Teacheth, That all Living Creatures Live only by Death, when Nourished by Living Creatures Kill'd, or by that which Figureth Death, when Nourished by Bread, Herbs, Roots, Fruits, &c. seeing all these by being broken, or cut asunder, separating Part from Part for the Benefit of our Nourishment, make so many Figures of Death, which consists essentially in separating Things before join'd together, and is eminently apply'd to
signifie,

signifie the Separation of the Soul and Spirit from the Body by Death in Man, and the Separation of the Spirit and Body in Beasts.

And in Things, which have not Life, the breaking, cutting asunder, and separating of Parts from Parts which were before conjoin'd make a Figure of the same Significancy.

And whereas all these separated Parts are again assembled and gathered together in the Stomach, and their Substance Re-united in the Chyle, and in the Blood for Nourishment of the Body; this makes a Figure of the same Nature Representing Death Terminating in Life, Separation in Conjunction, and going away in Returning admirably pointing out Christ's Death Terminating in his Resurrection, and that his going away after his Resurrection shall Terminate in his Returning.

And makes a Demonstration in Natural Things, That it is as Impossible that Life Eternal can be any otherways obtain'd, but by the Death and Resurrection of Christ, as it is Impossible for any Living Creature to Exist or Conserve its Life by any other Means, but such, only, as by Providence are ordered to Represent figuratively Separation Terminating in Re-union, and Death in Reviving or Resurrection.

Which being the same Thing that is Figur'd in the Lord's-Supper, shews that he who did Institute it, must be the Omnipotent God, Former of all Things, seeing he hath ordered it in such a Congruity with his other Works and Providences, as w^ould be Impossible for any mere Man to have contrived.

And the same Thing may be said of Baptism, and of the Expiating of Sin by Blood, and Sacrifices under the Law, which are all Providences of one Piece and one Figure Demonstrating, That they all are the Ordinances of the same, God, who giveth Rain, for making the Earth Fruitful, and the Things, which it produceth, Beautiful and Useful to us; and who daily Supporteth our Lives no other way, but by Death, or Figures of Death and Separation Terminating in Life and Conjunction.

So that, when we see Rain, and observe the Growth and Beauty and Usefulness of the Product of the Earth caused by its Influence for the Support of our Lives, and giving us Strength and Comfort; and when we go into a Market, and see Fishmongers and Poulterers Stalls, and the Shambles full of Beasts Kill'd for the same Support and Comfort of our Lives, and Herbs, Roots, and Fruits to be broken, divided, and cut in Pieces by us for the same End; we thence
may

may have occasion to Contemplate the Nature, End, Significance, and Usefulness of Baptism, and the Lord's-Supper, and the Wonderful Council of God in the Institution of these Ordinances as Seals of his Covenant with Believers in Jesus Christ, in such a Marvelous Suitableness to all his other Providences in the World relating to the Maintenance of Humane Life.

And, whereas many talk much of Natural Religion, this only is it, if it is of any Value, which makes it fitly agree with Revealed Religion Teaching us, That the Invisible Things of God are to be clearly seen by the Visible; and that all the Things of the World are made for that End, that they might be Emblems of Things, which are not seen, as the Words in the Original Greek do Import, *Heb. 11. 3. Eis to Meekphainomenon Blepomena Gegonenai, ad fieri, i. e. Ut sicut Emblemata non Apparentium, i. e. Invisibilium.*

AN D, seeing Baptism, and the Lord's-Supper are called *Seals of God's Covenant with Believers*, I shall thence take Occasion to make Two Observations.

Whereof the one is, That, as Salvation is Impossible but by being in Covenant with God, it is as Impossible, That any Covenant can be with God, save only with respect to the Death and Resurrection of Jesus Christ, whereof Baptism and the Lord's-Supper are Figures, as hath been shew'd.

That this is certain appears from *Psalms 50. 5. Call my Saints together unto me, those who have made a Covenant with me by Sacrifice*; and the first Verse gives a Figure of Life and Resurrection from Death, and of Returning after going away, by the Motion of the Sun in these Words, *God hath called the Earth from the Rising of the Sun unto the Going Down thereof*.

This makes it plain, That no Person can be Entitled to a Gathering to God, as one of his Saints at the Last Judgment, of which that *Psalms* Treateth, but by being in Covenant with God: That no such Covenant can be but by Sacrifice; and seeing in the same *Psalms* God sheweth how little Regard he hath to the Sacrifices of Beasts from Verse 8. to Verse 10, thence it must follow, That no other Sacrifice can be there understood, but only the Sacrifice of Christ, which was the True Antitype of all the Typical Sacrifices of Beasts under the Law.

Which Sense also is plainly confirm'd by the Last Verse of the same *Psalms*, *Whoso-offereth Praise, Glorifieth me*; which Words

Words according to the True Sense of the Hebrew, ought to be Rendered,

A Sacrifice of Praise shall Glorify me, as I have abundantly clear'd in my often mention'd Late Treatise; and that these Words can no otherways be right understood, but as referring to Christ, Page 30.

And by the way, here every one may satisfy themselves, and clear all their Doubts and Fears, whether they are in the Favour of God or not; Whether they are the Children of God, or Children of the Devil; and what shall become of them at the Day of Judgment; Whether they shall be Gathered unto God, and stand at his Right-hand amongst the Number of his Saints, or whether they shall stand on the Left amongst the Number of the Wicked, who are to be Removed Eternally from the Favour of God by the Dreadful Sentence: *Depart from me ye Cursed, into Everlasting Fire prepared for the Devil and his Angels.*

I suppose there are many, whom partly Curiosity, partly Conscience may incline to a Desire of Knowing, what their present State is with Respect to the Favour or Wrath of God, and what their Doom and Eternal Fate shall be in that Great Day; All such may be confidently Assur'd, That the only Infallible way of Knowing this is,

By proving themselves, Whether they are in Covenant with God, or whether they have Made and Entred into a Covenant with him by the Sacrifice of Christ, yea or not.

For this is as unalterably certain, as that God is True; that on whatever other possible Considerations Men may please themselves that they are Now, or ever Shall be in the Favour of God, without being in Covenant, or having made a Covenant with him by the Sacrifice of Christ, all such Imaginations must Infallibly be as Vain and False, as it is Impossible for God to Lie, and must as sure End in a Total Disappointment of their Hopes, as *Adam's* and *Eve's* did, by giving Credit to what Satan told them concerning the Forbidden Fruit, and Disbelieving God.

And on the other hand, whatever the Doubts and Fears are of weak Believers, they may be sure, That if Renouncing the Works of the Devil, they have sincerely given over, and Dedicated, and Bound themselves to God in Covenant, by the Sacrifice of Christ, to be his, to Believe in him, to Love him and Serve him, and Live to his Praise Eternally, and in the Sense of their own Weakness and Instability, do lay hold upon the Promises of the New Covenant for giving them a New Heart, and New Nature, and Grace, and the
Spirit

Spirit of God to Support their Faith and Love, and to work all their Works in them necessary to Perseverance; This being once done in Truth and Sincerity, according to *Ezek.* 36. 29. a little before cited, they may be well Assured, whatever Experiences of the Infirmitie and Sinfulness of their Nature, God may suffer them to fall under, for their Humiliation, and Exercise of their Faith, and which are a Trouble and Grief to them, That notwithstanding thereof they have built their House on the Rock of Ages; and that the Strength of the Foundation will be sufficient to support them against all Storms, Wind, and Tempest from Satan, sinful Flesh, and an evil World, until they are at length brought safe into the Rest prepared and remaining for the People of God.

Here, from gathering the Saints of God to him, mention'd in the said 50th *Psalms*, it deserves our Notice and constant Remembrance, That the word *Saint* declares the Nature of those who are so, by a Value in it, *ain Sin*, which signifies he doth not Hate, declaring a Contrariety to Satan, whose Name signifies a Hater, and a Suitableness to the Divine Nature of God, who is in Name and Essence Love.

THE other Observation, which I am to make on the mention'd Seals of the Covenant relates to the Name *Seal*, which it is fit we should understand, as to its Figurative Nature, for the better clearing its Reference to these Signs of the Covenant, to wit, Baptism and the Lord's Supper, which are said to be Seals thereof; and also for clearing several other Passages of Scripture, where Seal or Sealing is us'd in a Figurative Sense, as it is said, *That Believers are by the Spirit of God Sealed to the Day of Redemption*; and that of the Spouse in the *Canticles*, Chap. 8. *Set me as a Seal upon thy Heart, as a Seal upon thine Arm, &c.*

Concerning the Figure in a Seal, we are to Remember, That it is a Badge of Honour, containing in it some Signs of Honour relating to the Person, or Society, or Prince, whose Seal it is.

And we are to take Notice, That a Seal is so formed or cut in, according to what I have before observed concerning *Zevajoth Mehtaboth*, Corners Cut in, apply'd to Daughters, and so to the Female Sex in *Psalms* 144. that this cutting in, making a Concavity or Hollownes descending in the Seal, is Raised up, and makes an Elevation in its Impression upon the Wax; so that how far the Parts of the Seal, which are Cut in, and Hollow, are below the Higher Parts of it, not
Cut

Cut in nor Hollow in the Seal, as far these Lower Parts, are Raised above the Higher in the Impression, which is the only Effect of the Seal making it Useful and Significant.

And seeing the Parts of a Seal Cut in, and made Hollow, do for the Nature of the Thing, and for many Considerations above-mention'd, Figure the Woman, who in Scripture Language is called *Nekebah*, or *Nekvab*, signifying Bored and also made Concave or Hollow; and that the Man is Figured, by what is Close, Convex, and Elevated; this Form of the Seal in making it, and the Effect of Operating with it for Usefulness, makes a clear Demonstration of what I have been all along pleading, That Scripture and various Providences of God do agree in a Mutual Consent and Declaration, that Woman is a More Honourable, Glorious, and Excellent Creature, than Man, and is to be so Stated at Lust, tho' at present in a State of Subjection to Man occasion'd by Sin.

So that the very Badges of Honour, which Men Use and Glory in, are by Providence so ordered, as Demonstratively Exhibit to the Eye a Figure Teaching how we ought to look upon the Woman in her present State of Subjection to his Superior Authority; to wit, as Meriting, by the Excellencies proper to her Nature, Exaltation in his Love and Esteem, above his Exaltation Founded in Law and Sin, and so as to Account it his Honour, according to the Visible Figure in the Seal of his Arms, to give her always a Place of Honour in his Heart, above what he Claims due to himself, Remembering always, That, seeing the Woman is declar'd to be the Glory of the Man, her Exaltation can never make any more with Regard to him, but an Exaltation of his own Glory.

And to this Sense and Figure the Passage quoted from *Cant.* 8. Answers exactly, by a Seal set on the Heart and on the Arm, both which do by the Base and Thicker Part upward, and the Lower and Pointed Part downward Exhibit the same Figure of Elevating the Woman above the Man, as hath been more fully above cleared.

And hence it is easie to observe, That the Name *Seal* ought to be written *Sealb*, of the same Pronunciation, so making its Name of the same Value with the Word *Selab*, so often in the *Psalms*, being the same with *Sealb*, and *Sealb* with *Selab*, by a Transposition of the Letters in each.

Concerning which Word *Selab* I have above cleared, That it signifies an Elevating what is down, and Humbling what is up, and that it was so used in Singing, which altogether agrees with the like Figure in a *Sealb*, as I have cleared.

AND seeing these Ordinances of Baptism, and the Lord's Supper, are also called *Signs*, we have the same Figure in them visible to our Eye daily by the Multitude of Signs hung up at Houses and Shops, all which were first Below Figuring the Woman, and afterward Lifted up on High Figuring the Place of the Man.

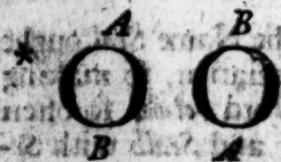
As likewise all other kinds of Signs for Tokens, show the same Figure, in as much, as they pertain to something that is to come after, which Figures the Woman, as Originally coming after the Man, and yet being put before the Thing Coming after, or to which they direct, that Existed before them, so Figuring the Man, their being so put before these Prior Things Figures the Woman put before, and Elevated to the Place of Dignity above the Man.

With which Figures the Word *Sign* doth fitly agree, by having in it a Value of these two Hebrew Words *Neg*, pronounced *Nes Ge*, signifying the Elevation of a Valley.

And the same Figure is in the Word to *Sing*, relating to Singing of Songs, which consisteth in so many Conjunctions of Lower Voices Ascending, and Higher Voices Descending by Turns, agreeing with what I have above observed concerning that Note of Singing, to wit, *Selah*, of the same Value with *Seal*, or *Sealb*, in many Places of the *Psalms*.

And Singing being the Effect of Joy, and a thing that gives Delight to the Hearers, and ordered by God, and Declared to be one of the Exercises in Heaven, we may thence observe what it is, that must at Length make Blessed and Perfect Delight, to wit, The Elevating Woman, and Humbling Man to make a Level and Equality between them, as is Demonstrable in the Motion of a Wheel, answering exactly to the Various Turnings up and down, down and up of the Voice in Singing, as appears by these Figures.

Where *A* in the Place of Elevation in the First Figure Notes the Man, and *B* in the Base or Place of Humiliation Notes the Woman; but supposing the Wheel to Turn Round, then immediately the Woman in the Place of *B* is as far Elevated above the Man in the Place of *A*, according to the Second Figure, as the Man was Elevated above the Woman in the First Figure, which putting the Woman in the Place of Man, and the Man in the



the Place of Woman makes an Exact Equality betwixt them.

Having said That in the Antitype of this Figure the Blessedness and Perfection of Delight is to consist, I might confirm this by almost innumerable Instances in visible Objects stamped with that Figure, tho' themselves insensible of it, or apparently not seeming to agree with it, amongst which I here offer one Instance, That many Years ago I observed concerning the Name *Edinburgh*, so written, as it is usual to drive the meaning of Words to an Affinity with something of the like Nature in other Languages, as here with respect to *Burgh*, yet all *Scots* Men know That the Universal Pronunciation of *Edinburgh*, over all *Scotland* is, *Edenbruch*; and the Learned Doctor *Irwin* in his Nomenclator on *Buchanan*, does not call *Edinburgam*, but *Edinbruchium*.

And it is farther observable, that *Eden* in *Edenbruch*, is pronounced according to the Point *Tfere*, as *Gndn*, that is, *Eden*, in Hebrew, signifying Delight and Pleasure; and *Bruch* in Hebrew signifying Blessed makes *Edenbruch* signifie Blessed Delight and Pleasure; and the same as written *Edinbruch*, because *Gneden* and *Gnadinah* do alike signifie Delight and Pleasure in Hebrew.

Now, tho' it may be hard to find any thing agreeable to this Name in the Situation and Qualities of that City, or in any thing pertaining thereto, unless it were the Preaching of the Gospel, yet, by the Consideration of what I have here Deliver'd concerning the Nature of Figures, and particularly with respect to the Elevation of the Woman above the Man, I find a Figure in that City admirably Agreeing with all I have discoursed on this Subject, to wit,

That, the City being placed upon the Brow of a Hill Ascending towards the West, called in Hebrew *Ahbor*, figuring the Woman, as I have abundantly clear'd in my Observations upon God's shewing his Glory to *Moses* by his Hinder-parts, that is *Ahbor*; and Descending towards the East Figuring Man, the King's Palace there Figuring Man in his State of Elevation, is placed in a Level and Low Ground at the very Bottom of the whole Descent, and at the Top of the highest Elevation towards the West, stands the Castle upon a High Rock.

Now a Castle Figures Woman, as liable to Besieging by Men; in which Case some make a Base Surrender at Discretion, while others Disdain to Capitulate, but on Honourable Terms, Remembring That Marriage is Honourable in all. So a Vertuous Woman is said to Retain Honour, where *Esbeth* bail

may be rendered a Woman of Strong Fortification, and more properly, as Defending her Honour, like a strong Fortify'd Castle. Thus *Tirab Feminin* is a Castle, and also a Palace Figuring Woman as above clear'd, and its Relation to *Tabar*, to be Clean, and to Purify, often apply'd to Woman in Scripture, agrees with the Honour of Marriage, as consisting in the *Bed Undeild*; and *Misgab*, a Castle, by *Sg b gh*, signifies the Back or Hinder-part Elevated Figuring Woman, as *Abhor* noting the same, and also *West*, clear'd in Explaining the Figure of God's shewing his Glory to *Moses* by his Back-parts, and agrees with the Castle mention'd, as being Elevated in the West and Hinder-part of the City.

And our Word *Castle* hath the same Sense by the usual transferring *Sh* into *S* and *H* into *E*, so *Castalb*, or *Castellb*, hath *Ash* a Woman, and *Ch* a Spouse, or Bride, and *Lail* of Strength.

And the Latin *Arx* hath the same Reference, being *Arce*, in Value *C Ar*, whereof *C* is the Note of Similitude; and *Ar* signifies a Band, Fetter, or any Binding Thing, which Figures the Woman with respect to Beauty, according to what I have before observed upon *Aahfab*, and upon *Zecharia's* Two Staves joining Bands or Binders to Beauty, to which it agreeth That in Hebrew from *Phr*, pronounced *Phat*, a Name of the Distinguishing Sign of Woman from a Man, is the Hebrew *Cphr*, pronounced *ephat*, To Bind, which consists in *Phat* with *C*, the Note of Similitude.

And the Reference of *Edenbruch*-Castle to Woman is confirm'd by its Ancient Name, whereby it is called *The Maiden Castle*. *Mayden*, in Hebrew *Magnan*, pronounced *Magnadan*, or *Mayadan*, signifying also Delight and Pleasure.

So that here the Providence of God, in ordering the Name *Edenbruch* to that City, shews a manifest Reference to that notable Figure in it of Elevating the Woman and Humbling the Man, signifying an Equality betwixt them.

And, seeing I have so Explain'd the Significancy in the Providential Value of the Name *Edenbruch*, agreeing with what is visibly to be seen in it, I shall also Explain the Significancy in the Name *London*, which will be found as well to agree with what is there visibly to be seen, to wit, *Lo nd on*.

Where we are to observe, That *on* is the Keri or Reading and Pronunciation of what is written in Hebrew *ann*, and sometimes *Hun* signifying Strength, Power, Substance and Riches; and *Lo* is the Pronunciation of what is written *Lu*, signifying *Not*, or any *Negation*, and *Nd* signifies to Remove and Depart.

Whereby

Whereby it appears, That this Name of the Great Powerful and Wealthy City *London*, agrees excellently with what is there to be Seen and Found, to wit, Strength, Power, Substance, and Riches do not Remove, do not Depart.

And if *London* were written *Lundbun*, the same way that these Words would be written in *Hebrew*, we see that the common Pronunciation would not be altered thereby.

So that those who in the Country complain so much, That *London* draws all the Substance and Riches of the Kingdom into it, may Remember that in this it does nothing, but what is altogether suitable to the Name, whereby they daily Express it.

BUT to return to the Word *Seal*, there remains another Consideration of the Significancy of that Word, to wit, That both with respect to Kingdoms, and Societies in them, and also with respect to private Persons, the Use of a Seal, in all Donations, Assignments, Covenants and Compacts, is to Bind and Make Fast whatever is written relating to these Purposes.

Which Binding Quality makes another Figure relating to Woman, according to what hath been just now prov'd, and at large before in Considering the Value in the Names *Caleb*, and *Achfah*, *Zechariah's* Staves, Beauty and Bands, &c.

And seeing all such mention'd Deeds are Objects of Civil Faith, the Truth whereof is never Fixed and made Sure, until Confirmed by the Seal Figuring Woman, and consequently Love, whose Object is Delight, as hath been shew'd: This in Civil Affairs makes a Notable Parallel, to what I have above pleaded with respect to Spiritual and Invisible Things, That Faith, whose Object is Truth, and Figureth the Man, signifies nothing, unless strengthened and joined with Love, whose Object is Delight, and Figureth the Woman.

And for this Binding Power in Women as the Object of Delight, it may be farther Cleared, beside what hath been above Argued, by Considering,

That *Gndn*, pronounced *Gneden*, or *Eden*, signifying Pleasure and Delight, and which is the Sense of the Name of *The Garden of Eden*, as above shew'd, is nothing but a Transposition of the Letters in the Verb *Gnnd*, signifying to Bind, which being pronounced *Anad*, shews that we from thence have our Word *And*, which always signifies a Binding of some Word or Sentence coming after to what went before.

And from this *Gndn*, pronounced *Eden*, or which might be pronounced *Teden*, by our *T* answering to *gn* in *Hebrew* as above shew'd; there is a *Scots* Word *Eyden*, signifying such

a Diligence, and fervent Application to a thing without Intermission, as is done where great Delight is felt, so long as it Lasteth.

From thence also is the Word to *Bind*, which, with a like Suitableness to the Pronunciation, ought to be written *Byndb*, having: *Bnb* to Build, which is performed by a constant Binding of Things together until all is Finished; and *Gndn* Pleasure, and *Gndd* to Bind.

So *Kind* ought to be written *Kynd*, having *Gndn* Pleasure or Delight; and *Gndd* to Bind, and so signifies, Delight Bindeth.

These Figures agreeing with what hath been cleared concerning the Names *Caleb*, *Achshab*, *Zecharia's* Staves, &c. and that *Achshab* in Rabbinic Hebrew signifying any Beautiful Woman, does in its proper Sense, signifie a Female Shaikle or Fetter, may be farther cleared by the Value in Fetter, which ought to be written *Phaister*, having the same Pronunciation, and is in Value, *Rab Jshrb Jphr Tphrb*, Behold an Excellent Beautiful Female Soweth together; which is done by Binding together Things separated.

And the Word *Pleasure*, that is *Plaisurb* with *A* quiescent, agrees in Value by *Rab bia Afr pla lbua*, Behold her a wonderful Band for him.

With those Figures of the Binding Quality in Delight, which is the Object of Love agrees the Name of the Loadstone, in Arabick, *Hbgr Alms*, pronounced *Hagar Almes*, from *Hagar* a Stone; and *Alm*, pronounced *Alum*, to Bind; so signifying the Binding Stone; which Name also hath *Sl*, pronounced *Sal*, in Hebrew a Basket, which is made by Twisting and Binding Twigs over and under other by Turns figuring an Equality, as above, which is also figur'd in the Loadstone and Iron, by the Attractive and Binding Vertue equally on Both sides.

And, whereas I have before Affirm'd, That this Mutual Attractive Quality in the Loadstone and Iron makes the strongest and most Eminent Figure of Love, that is to be found amongst all Inanimate Beings, our Word *Loadstone* Agrees therewith; by *L Od*, which ought to be written *Lodd*, as I have also sometimes seen it so written, which hath the Value of *L dud*, that is, of Love; so that the Loadstone signifies the Stone of Love, or by *Luddh*, of the same Pronunciation, it hath *Dod* and *Luh*, signifying Love Adhering, which makes it, *The Stone of Love Adhering*.

Concerning the various Attractives of Love, being Twelve in Number, I have Discoursed at Large in my Late Treatise *Communication of Propriety*, from Page 74. to Page 81. with a special respect to Beautiful Women, which may be very fit to be compared with what I have now Asserted concerning the Figure of Attractive Love in the Loadstone and Iron, and also with what I have above Treated concerning the Beauty of Women.

And this Binding Quality in Love and Delight, still with respect to the Woman, is farther Illustrated by that before cited, *Cant. 4. 9. Thou hast Ravished my Heart, my Sister, my Spouse, with one Chain of thy Neck*; where the Neck it self is of the same Nature with a Chain, which consisteth in different Parts conjoin'd and fast bound together, Figuring all along the Latter binding the former, and so the Woman Binding the Man to her by Love and Delight.

This Significancy becomes more clear by considering the Name *Chain*, if we so write it as we pronounce it, to wit, *Tshainh*, having these Hebrew Words *Nah Ashi Jah Jai at Aishh*, a Worthy, Agreeable, Comly Wife, Coming together, Agreeing, and Consenting with her Husband.

So *Chance* by *Tshance* of the same Pronunciation hath *Anh*, to fall out by chance, and *Nah Ashi Tch aish*, a comly agreeable Woman fasteneth, bindeth a Man, which suits with what I observed in my said Late Treatise, that *Girl* is from *Gurl*, a Lot in Hebrew, Page 5.

By which Considerations it appears, That all the Honour and all the Valuable Qualities in the Nature and Use of Seals, and all their Glory, which from them and their Dignity is put upon the Keepers of the great Seals of Princes and Kingdoms, are Borrowed from those Figures in them, which relate to the preferable Excellency of the Woman above the Man, as hath been sufficiently cleared.

BEFORE I have done with this Argument, I shall for a Finishing Stroke Answer one Objection more, which at first View may seem to have some weight. It is in *1 Cor. 11. 7. But a Man indeed ought not to cover his Head, for as much as he is the Image and Glory of God; but the Woman is the Glory of the Man.*

Hence it may be Argued, That the Glory of the Man, as being the Glory of God, must be greater than the Glory of the Woman, who is only the Glory of the Man.

This Argument, tho' apparently strong, at first View, yet hath neither Strength nor right Sense in it, except what it presumptuously Assumes through Ignorance of the Nature of Figures.

For this we are to take Notice of concerning Figures, That the same Things, or the same Words, do not always make a Figure of the same Significancy, but are so far from this, which Persons less Acquainted with them may be ready to Imagine, That sometimes the very same thing, as having divers Sides and Aspects, may upon one Consideration of them signify the quite contrary to what it Figures in another Consideration of the same Representation.

So, tho' I have above fully clear'd, That God's shewing his Glory to *Moses* by his Back-parts, had respect to the Grace, Compassion, and Mercy of God at the same time proclaimed figuratively Agreeing with the more Glorious Nature of Woman than Man, on Account of these Qualities more proper to her Nature, than Man's; and because also the Woman is Figur'd by the Back-parts.

Yet we find in another place God declaring concerning the Wicked, That he will shew them the Back and not the Face; which Words, tho' seemingly contradicting the Other, yet have no difficulty in them, if consider'd according to the mention'd Rule, That the same Things or Words being capable of different Aspects, make accordingly different Figurative Significancies.

As here the Back is to be consider'd in its Aspect of going away, and separating from with Displeasure, as the Face on the contrary makes a Figure of Coming and Favour, according to what hath been above cleared concerning the opposite Figures in Going and Coming.

And in like manner in the Words Objected, The Man's being the Glory of God is no ways to be understood in the same Sense, as the Words added, That the Woman is the Glory of the Man.

For God glorieth in Man, as a Creature Made by him; but Man cannot so Glory in Woman.

And tho' Man may Glory in Woman with respect to some Excellencies proper to her Nature, more, than what he hath in his own, as hath been fully cleared by Reason and Scripture; yet no such thing can be said of Man's being the Glory of God.

Therefore to plead, That the Man must be more Glorious than the Woman, because said to be the Glory of God, while the Woman is said to be the Glory of the Man, taking the Words, *the Glory of*, on both sides in the same Sense, would make an Inference as absurd, as to plead from Man's being the Glory of God, That Man must therefore have some Glory in him above what is in God.

But if the Context be consider'd, this Difficulty will soon vanish, for the whole Argument in that Chapter giving Occasion to these Expressions, being concerning Covering the Head in Woman, as a Sign of her Subjection to the Power and Authority of the Man, in her present State, and said therefore, v. 10. to have Power on her Head, and that the Man ought not to cover his Head, as a Sign of his Superior Authority; The Inference drawn therefrom, That he ought not to be Covered, For Man is the Glory of God; concludes, and signifies no more, but that Man in this State of Authority above the Woman, Figures the Glory of God, with respect to his Dominion and Power over all, more in the Man so stated in Authority above the Woman, than in the Woman in her State of Subjection under the Man.

But this doth no ways hinder, but that the Woman by the proper Enduments belonging to her Nature more, than to that of Man, may have a Figure of the Glory of God in her, preferable to the Figure of his Power in Man, as hath been fully clear'd by the above-mention'd Observations upon the Manner of God's shewing and proclaiming his Glory to *Moses*, in which Proclamation of his Glory there is not a Word of his Power and Authority, whereby Man Figures his Glory, but of Grace, Mercy, and Compassion, whereby Woman Figures his Glory, as being Qualifications more proper to the Nature of Woman, than that of Man.

And this way of considering that Figurative Expression appears more clear by the Third Verse of the same Chapter, *The Head of Man is Christ, the Head of the Woman is the Adam, and the Head of Christ is God*; which being compared with what is said in another place, *The Woman is the Glory of the Man, and Christ is the Glory of God*, gives plain Ground to Infer,

That we are so to consider Man's being the Head of the Woman, as God is the Head of Christ, and Woman's being the Glory of the Man, as Christ is the Glory of God, and therefore seeing it is declared, That Christ is Equal with God, by the same Parity of Reason it must follow, That the Woman is Equal to the Man, which I have so often

shew'd, is to be the End, into which all my Plea for the preferable Excellency of the Woman, above the Man, is at length to Terminate.

And in Another way of Considering the same Words Objected, as being understood to Signifie God's Glorifying in Man, or Man's being the Glory of God, because a Glorious Piece of his Workmanship, certainly in this Sense the Woman must represent a More Glorious Piece of God's Workmanship, than Man, not only on Account of all the strong Reasons given for this at the Beginning of this Discourse, but even by a clear Consequence from the manner of Expressing the very Words objected.

For, seeing Woman is the Workmanship of God, as well as the Man, it must Follow, That, if Man is the Glory of God, with respect to his Workmanship, Woman the Workmanship of the same God, and Declared by him, to be the Glory of Man, must be more the Glory of God, than Man, because in the same Expression as respecting God's Glorious Workmanship, Man makes Glory but once, whereas Woman being the Glory of God as well, as he, with respect to God's Workmanship, and also declared by God himself to be the Glory of the Man, makes Twice Glory, or Glory upon Glory in her Workmanship.

And it is a plain reasonable Inference, That, if God Glories in the Man, with regard to any Glory of his Workmanship in him, he must more Glory in the Woman, whom he hath made to be the Glory of the Man.

I Have now Finished what I did Undertake to prove, That Woman is a more Glorious, Honourable, and Excellent Creature than Man, with respect to the preferable Enduements proper to her Nature, both of Body and Soul.

And I Hope have so made good my Undertaking, That no Man coming after me, so long as this World Lasts, shall ever be Able to Refute this Argument with a like Strength and Evidence of Reason, Backed with Divine Revelation, as I have prov'd it.

I Wish that all Women reading this Treatise, may be thereby Excited to Endeavour with all Care and Circumspection to Maintain that Dignity of their Nature the same way, as I have clear'd it belongs to them; and to Improve all their Excellencies, all their Delights, and Fitness for giving Delight, and all their Glory to his Glory, who is the Free Giver of it and all Good, and who being offended can

soon turn all those Blessings into a Curse, as he Threatens he will do to all, who Despise and Abuse his Favour.

And I Wish on the Other Hand, that all Men perusing these Sheets May be thereby admonished To pay Honour where Honour is due; and that every Man may Consider, That it is a real Exalting of his own Glory to set Very High in all due Respect and Esteem for Loves Sake, Her, whom God hath made his Glory, and ordain'd her to be Consider'd as such; and that they who are ready to be so Nice and Hot in Vindicating their own Honour, if any ways attack'd, may Remember how God is Like to take it at their Hand when Reckoning with them, and how he is Like to Vindicate and Revenge his own Glory and Honour upon them, if Defacing, Abusing, and Polluting such Honourable and Glorious Pieces of his chief Workmanship in the whole Creation.

And That Both may Remember how much their own Interest is Concern'd, so to Manage their Love, and so to pursue the Delights which they expect from it, and find themselves capable to Give and Receive by it, as to prevent the Terminating of their Love in Aversion and Hatred, their Loveliness in Deformity, and their Delights in Eternal Torments.

I have in a Large measure cleared, That all the Works of God were Originally formed by him in an Eminent Fitness for Love and Delight, to which End they were all chiefly Design'd and Directed; and That the whole Providence of God in supporting them with what remains of Loveliness they have in them, since the Fall, and in Regulating and Disposing of them, is Ordered with a Special Regard to Love in all that is Good, and to the Opposite or Abuse of Love in all that is Evil.

And I now Affirm, That it is not more certain that God is Love, as the Scripture Declares, and that consequently he must be a Jealous God, as we find in the Second Command, when Occasion is given, by Translating the Love due to him from him to the Creature, and by slighting and no ways regarding him in the Enjoyment of those Delights in his Creatures, which he hath made them capable to Give and Receive; than that the whole Judgment of the Great Day of God will proceed upon the Saints on the Right-hand, and the Wicked on the Left, with a special regard to True Love right Directed on the one side, and to False Love, or Love Abused, on the other.

THIS True Notion of Love its being the Fixed Standard and Rule eternally ordered in the Council of God, according to which he is to Judge and Approve, or Disapprove all the Thoughts, Words, and Actions of Men and Women, and consequently to Declare their Persons Accepted or Reprobate, Justify'd or Condemn'd at the Great Day, is in a great Measure, even amongst the best of Christians, smother'd and Obscur'd, by the common way of Reckoning Love amongst the other Gifts and Graces of the Holy Ghost, without Taking Notice of those Scripture Texts with due Attention, which give it the Preference above all other Graces and Gifts whatever.

And it is a General Omission in Preachers, That they are not at greater Pains to Instruct their Hearers, in this Point, and to Inculcate and Force it in upon their Minds by more frequent Remembrances and Exhortations, so as to make them understand, That Love is the True Essence and Life of all other Graces or Gracious Gifts of God, without which no other Gift of God can be a Token of his Favour, or a Blessing to the Receiver.

All that God Requires of Man, and all that all his other Commands, do Contain, Intend, or Signifie is Comprehended in that Great and Twofold Love Precept, *To Love God with all our Heart, and with all our Mind, and with all our Vehemency,* as I have above explain'd the Word; and *To Love our Neighbour as our selves,* shewing a Comprehensive and Universal Excellency in the Nature of Love, which is not to be found in any other Grace or Gift of God whatever.

Hence it is That Love is said to be *The Fulfilling of the Law, The End of the Commandment, And the Bond of Perfectness.*

Which wonderful Expressions, clearing That perfect Righteousness Consists in the Perfection of Love; and that all True Religion is nothing but a Lesser or Larger Degree of True Love to God and our Neighbour, are not usually so pressed home upon the Consciences of those professing Religion, by their Teachers, as to make them sink into their Hearts, and to stir them up to Serious Thinking and deep Meditations about the Value, and Extensive Significancy of such strange Words concerning Love, above what is to be Found concerning any other Grace.

And in like manner all that Wonderful Exalting of Love above Faith, Hope, Knowledge, Understanding of all Myseries, Working Miracles, speaking in unknown Tongues, &c. which.

which is to be found at the End of the Twelfth and Beginning of the Thirteenth Chapter of the First Book to the *Corinthians*, is slightly Regarded, and not Weighed, as it ought to be, for a profound Conviction of the Extraordinary Excellency of Love above all other Gifts and Graces; the Greek Word *Agape*, which we have there rendered Charity, being the same, which in all other Places of the New Testament, is render'd Love, as I have above shew'd.

Neither is it duly Consider'd and Lay'd to Heart, How that the Disciple, whom Christ Loved most above all the rest, and who used always to sit Nearest and Closest to Christ, and was by him admitted to the Special Familiarity of Leaning into his Bosom, which we read not of any other of his Apostles, was the Disciple, which of all other Abounded most in Love, as is to be seen in the Epistles written by the said Disciple, whose Name was *John*, being full of the Sweetest Breathings, and most Affectionate Morions and Feelings of Love towards God and our Neighbour, of all that is to be found in any other Pen-man of the Holy Scriptures.

It is owing to the Slight View generally taken of these so Extraordinary and Admirable Declarations and Instances relating to Love, That so many professing Religion, and I suppose in Sincerity, and who perhaps are most careful and diligent in performing all the other Common Duties thereof, are yet found often to Behave and Act so towards their Neighbours, as upon due Examination themselves must find is not only not agreeable, but contrary to the Nature of True Love.

Which it may be reasonably suppos'd they would not do, if they were so Instructed, and had Drank in That great and chief Lesson above all other in True Religion That Love ought always, and in all Cases, to be the Principal Guide and Director of all our Thoughts and Carriage towards God and towards our Neighbour.

This is the True and only End of all Preaching, all Hearing, all Faith, all Praying, all Praising, all Reading, all Partaking of the Sacraments, and all Waiting on Publick Ordinances; by all which we cannot possibly be any otherways accounted True Proficients, or Growers in Grace; but only in so far, as we grow in Love to God and our Neighbour, and no otherways.

This might be Demonstrated by shewing, That all the other Duties which God Requires of Man, and to which all Publick and Private Ordinances do tend, are in real Effect and

Substance Nothing else but Love Exercised after Divers Manners, towards various Objects of it.

From whence do arise all the Various Names of other Graces, as Faith, Hope, Patience, Submission to the Will of God, Wisdom, Prudence, Meekness, Humility, &c. which in their True Nature are all Nothing else but Love acting after various ways, according to the Difference of Objects, about which it Operates.

This being always a most Certain and Fundamental Rule in all True Religion, That nothing is Good, nor more or less Good, but in so far only, as it partakes more or less of the Nature of True Love; and on the contrary Nothing Evil, nor More or Less Evil, but only in so far as it is Defective in Love, and more or less opposite to the True Nature of it, and no otherways.

So that having Love in Eminency, we cannot fail of having all other Graces in Eminency, but tho' we had all other Gifts and Graces in ever so great Eminency, if Love is wanting, we may make an Empty Show and Noise of Religion, but are no better in reality, than Tinkling Cymbals, and Sounding Brass, as it is Express'd 1 Cor. 13.

And indeed Love is the Very Touchstone of all other Gifts and Graces, whereby we may always prove them, if they are Acceptable to God, and Tokens and Effects of his Love to us, yea or not.

For there is no Duty of the Law, or of the Gospel, which God Requires of us, except Love it self, but it may be in a great measure performed, without the Due Exercise of Love, in which Case it is but a Dead Carcase in the Sight of God Abhorred by him, and giving no Evidence of his Favour to the Performer.

Whereas on the other hand, wherever sincere Love is in Exercise in doing any Duty either *towards God or towards our Neighbour*, there certainly the Holy Ghost is Co-operating with us, and tho' our Defects may be otherways great, as to the manner of Performance, yet as the Scripture says, *Love Covereth all Sins*, and having Love unfained *towards God and our Neighbour*, in Exercise in our respective Duties towards each, we may be sure that our Infirmities will be overlook'd; and our Persons and Services accepted of God for Christ's Sake, thorough whom alone God either Extendeth his Love to us, or Accepteth our Love to him, and no otherways.

As to the Position which I have Asserted, That all the Duties by God Required of Man, and which go under Various Different Names, are nothing but Love Diversify'd according to

to the Distinction of its Objects, and the Difference in its manner of Acting with respect to them, and their differing Circumstances, tho' I hope for an Opportunity of Treating more at Large on this Subject, yet I shall here offer some Instances, as preparative to a farther Discovery.

When God Requires our Assent to the Credit of his Word declaring Things Concerning himself, which our Defective Understandings, weakened and darkened through Sin, cannot comprehend, or declaring Things to come, with respect to Promises or Threatnings, to be accomplish'd in this Life, or with respect to the Resurrection of the Dead, the Last Judgment, and the State of Eternity, all Depending, as Happy or Unhappy, upon Believing or not Believing in the *Messiah*, and Relying or not Relying on his perfect Obedience and perfect Righteousness for Salvation; there is a Credit may be given to all those Things, so as we may Believe a History, about things we never knew, and Persons and Places, we never saw, or because we find them for the most part generally Believ'd by every Body, or because we have been so Taught and Educated from one Childhood, tho' in the mean time this our Assent to those Truths neither Arises from a Sincere Love to God, as the Fountain and Author of all Truth and Goodness, nor makes us in the Exercise of that Love to Rely wholly upon the Mercies of God in Jesus Christ for our Happy Concern in these Future Events.

This is what many think to be Faith, and satisfy themselves therewith, as giving them a good Title to the Character of True Believers, whereas, in so far as it is Defective in the Exercise of True Love, it is in the Sight of God no better, than a Dead Carcase, and can give no true Title to the Favour of God in Jesus Christ, or Salvation by him, even tho' it were so strong, as to work Miracles, and Remove Mountains, as in *1 Cor. 13.*

And tho' the Scripture doth Allow it the Name of Faith, yet it is either Express'd or always to be Understood as join'd with the Epithet Dead; as it Allows the Name of Gods to Heathen Idols, and the Name of the God of this World to the Devil, shewing That they are Names and no more, as to any Property truly belonging to those Names, or to be found in them, when Apply'd where they are truly due.

But on the contrary, True, Lively, and Saving Faith is nothing in all its Parts and Operations, but Love Regarding, and Acting about the Word and Truth of God, relating to different Objects and Representations of Truth, to which our
Assent

Assent is Required, tho' we actually see not what we Believe.

Love observes the Incomparable Excellency and Authority, and Feels the Sweetness, Force and Searching Power of the Scriptures above all other Books, and says of them, as some of Christ's Hearers said of him, *No Man ever spoke like this Man.*

Love sees God in them, and Contemplates God in them, and Admires and Loves God in them, and says with it self, *Where is Truth to be Found, if not with the God and Author of Truth?* And in Zeal of his Glory Crys out, *Let God be true, and every Man a Liar.*

Love Beholding God as Infinite in all Perfections, and wholly Incomprehensible, except in so far as he is pleased to Reveal himself to his Creatures, Acquiesceth in all it Understands, and Believes the same Truth to be in all, that it finds to be above its Comprehension, whether respecting the Divine Nature, or the Truth of his Promises and Threatnings however long Deferr'd in their Accomplishment, and the Certainty of all the Predictions Deliver'd by the Spirit of God to the Prophets about the Judgment to Come, Heaven, Hell, and Eternity, tho' not yet seen.

Love throws down all high Imaginations, sets it self at Nought, and gives God the Highest Place in its Esteem above all, and makes the Lover like a New Born Babe that can suck the sincere Milk of the Word, and feel the Sweetness of it, tho' it cannot Reason about it.

Reason appears a silly, lean, purblind Thing, and a Gistless Thing to Love, Love sees it wants Light, and wants a Guide, and needs many Words put together in divers Forms to make it capable of judging right, with a great Liableness to Error still remaining, and Thinks with it self.

What Better Guide can I have than God? What Clearer Light, than the Creator of Light, and than the Light Original, whereby all who come into the World are Enlightened in their several Measures? And what Word or Reason can direct me Better, than the *Logos*, that is the *Messiah*, the Essential Word or Reason of God?

Love makes the Believer Feel it self and Humble it self like a Little Child, being sensible That it cannot do any thing for it self, nor provide nor give it self any Good, nor defend it self against any Evil, nor in that State can plead any Merit, but Pity; and therefore Rejoyceth to Hear of a Loving Father, a Compassionate Saviour, in whom is all Mercy, all Goodness, all Power, and all Love, and when it finds

finds such a one Offer'd, Delays not, Lingers not, nor Consults with Flesh and Blood, but immediately Lays hold on him, Embraces him on the Terms wherein he Offers himself, Offering back and Dedicated it self, and all it hath or desireth to have to his Glory, and having got him, Wrestles for the Blessing as *Jacob* did, Holds him fast in Chains of strong and prevalent Love, and having obtain'd the Blessing, knows, That the Love-Chain is then made fast, and Infrangible on both sides for Ever.

Those Motions, and this Operation of Love, with respect to the Word, Truth, and Faithfulness of God, relating to what he Declares concerning himself, and concerning his Providence Past and to Come, and especially Concerning the *Messiah*, as the only Mediator and Saviour of Sinners, make up that Grace, which is called by the Name of *True or Saving Faith*, to distinguish it from the Motions of Love relating to other Objects.

As Love acted towards God with regard to an Assurance of his Faithfulness, relating to Special Promises of Good Things to come, is called *Hope*.

And the same Love so acting in the Like Assurance, by a continued Support of Hope, and suffering Disappointments, Delays, Hardships, and perhaps many Difficulties ordered by the Wise Providence of God, before the Promise Given and Hoped in comes to be Fulfilled, is called *Patience*; and so of other Graces.

I have before shew'd, How Wisdom and Understanding are to be Considered, as Dispositions and Regulations of Love of the Like Nature with Marriage, by Forming Designs, and Choosing Means for Accomplishing them, which being joyn'd together, do Testifie the Prudence of their Election, by Cohering, and Abiding fast by one another.

And having before Explained the Names of Wisdom in divers Languages for Clearing that Doctrine, I shall here for the same End add the Explanation of our word *Fool*, as contrary to *Wise*, which being written *Phool*, of the same Pronunciation, contains these Hebrew Words, *Hpih u. Lu Lub*, He separateth and doth not adhere; it being the true Essence of Foolishness, in Opposition to what I have Illustrated concerning Wisdom.

That Foolishness Conjoineth in the Mind Designs, and Means for Accomplishing them, that will never Cohere, nor Bide Fast to one another, but must end in Division, Separation, and consequently in Disappointment.

And

And on the contrary Wisdom, with an Opposition in its Nature to Foolishness, Consisteth in choosing Right and Profitable, Good and Comfortable Ends, and fit and proper Means that will cohere and bide fast to one another, for gaining them.

And as in Scripture all over to be truly Wise or a Fool, is the same thing with being Godly, that is a true Lover of God and our Neighbour; or being Ungodly, which signifies a want of the True Love of God witnessed by the Want of True Love to our Neighbour.

Hence it appears, That the Truth of Wisdom Consists in the Truth and Sincerity of our Love to God and our Neighbour, as the only Design, and the only Means for carrying on that Design, which will prove us Wise in the End, making our Designs Terminate in such a Profitable, Comfortable, and Blessed Conjunctive Issue, as the Eternal Enjoyment of God, which is the outmost Perfection of all Happiness.

With respect to this Doctrine concerning the Identity of the proper Nature of Love, and proper Nature of Wisdom, I cannot here omit to take Notice,

That whereas *Solomon* having it in his Offer to get from God whatever he should Ask, sought Wisdom; we see That with this Gift, he got the most Splendid, and most Eminent State of outward Happiness in the World, that ever any King on Earth had before him or after him.

And accompany'd with a Circumstance relating to Love far exceeding all possible Comparison, That he was gifted from God with such an Extraordinary and Miraculous Strength and Fitness for the Motions and Exercise of Lawful Love, as made him find himself able for Love Enjoyments with 300 Wives and 700 Concubines, according to his Name *Lemuel*, as above Explain'd.

And it is Remarkable, That the First Proof of his Wisdom, that we have Recorded, was in deciding the Controversie betwixt the Two Harlots, so as to find out the True Mother by Finding out the Truth of Love, by proposing, cutting asunder with Death on the one Hand, and Conjunction preserv'd with Life on the other.

THE Books which the Revelation tells us are to be opened before the Last Judgment, and the Dead to be Judged according to what is written in them, are certainly no other; but the Books of Love or those Eternal Records of God, in which he hath Written Antitypically all the Thoughts,

Thoughts, Inclinations, Words, and Actions of Men and Women, with respect to their Bestowing and Managing of their Love, and their pursuit of Pleasure depending thereupon, Right or Wrong, that is, with a Regard to God and his Revealed Will thereto relating, or only with a perverse Self-will and Self pleasing accompany'd with Slighting, and having no Respect to the Will of God.

And it well Suiteth with all I have pleaded for the preferable Excellency of Woman, and of the Qualifications proper to her Nature, above those of the Man, That in the same place where we have an Account given of the Books being open'd to make way for the Last Judgment, *Rev. 20.* we find it added, *And another Book was opened, which is the Book of Life.*

Where another Book doth unquestionably signifie a special Relation to the Woman. Seeing Another always supposeth another added to one going before, making the same Figure, as First and Last, or First and Second, which I have cleared to relate figuratively to Man as First, and Woman as Second or Last in the Creation.

And this Reference is illustrated by the Word signifying *Another* in Hebrew, to wit, *Abher*, by reason of its Affinity with *Abhor*, the Back-parts, or the Second and Last Parts joined with the First.

By which *Abhor*, or Back-parts, God shew'd his Glory to *Moses*, proclaiming there his Attributes, which agree most with the Natural Qualifications proper to Woman, preferring thereby Woman to Man, to wit, Compassion, Mercy, Vehemency of Love, as above cleared, concerning which Last I here add,

That with the Considerations above-mention'd about *Rhm*, signifying the distinguishing Part and Nature of a Woman, and also to Love Vehemently, *Mao* in Greek hath the same Signification to Love Vehemently, from which the Latins have *Amo* to Love, and both from *Am*, a Mother in Hebrew; and *Au* or *Aub*, signifying the strongest Desires of Love.

And in like manner here it is not a Former or First Book Figuring Man, but Another, that is a Second or Last Book Figuring Woman, that is Declared to be *the Book of Life*.

So *Eve* was called *the Mother of all Living*, no doubt the same way as *Abraham* was called *Father of all Believing*, because of the Seed of the Woman the *Messiah* was to come, without an Interest in whom, who is not only the Way and the Truth, but also the Life of all who truly Live, and who are to be Blessed with Life Eternal, to wit, in perfect

Happiness which Life Figures, with a special Respect to Love Conjunction Figur'd by the Union of Soul and Body, there can be no Life, nor any part of that All-Happiness, which it Figures.

Life Glueth the Soul and Body together in Love, as it was declared concerning the Man, *That he should Leave Father and Mother and be joined*; the Hebrew Word is *Glued to his Wife*; so that the Two are said to be Fastened to one another by the Glue or Cement of Love, which is the True Antitype of all other Cements, Binding together one thing with another.

And this proper Nature of Love, is in Constant Exercise in all Persons Capable of Understanding Spiritual Objects, either Gluing them to God and Happiness on the one hand, or to the Devil and Misery on the other, in all they set their Heart upon or put their Hand unto.

And here I take Notice by the way of that Providence, whereby the Supposed Father of the *Messiah* was a Carpenter to his Employment, whose proper Work is to prepare and make fit Things for a decent and useful Conjunction, and then to join and fasten them together with Glue; to which also his Name *Joseph* agreed, as signifying in Hebrew, *One Adding*, and joining together one thing with another.

Which Consideration also may furnish us with a Reflection suiting the General Temper of the World, who are for the most part Employ'd in joining together Things unfit to be join'd, and Hurtful in their Conjunction, That the *Jews* Despised the *Messiah*, as supposing him to be the Son of *Joseph* the Carpenter, taking no Notice of the Excellent Figure both in the Name and in the Employment, and how well they did both agree in Figure with that Person, who is the Only Love Cement, whereby Sinners can be Reconciled, and again Joyned to God after their Separation from him by Sin; and thro' whom only those by him so Reconciled, will at Last Receive the Blessed Sentence of a Stronger, Nearer and Eternal Conjunction, *Come ye Blessed of my Father, &c.*

As to what Scruples any may happen to entertain about the Manner of Arguing here used from the Hid Meaning Infolded in Words, and in Figurative Things, and suitable Expressions relating to them, I Refer the Reader to the Preface, where the Reasonableness of that Practice is in some Measure cleared to the Meanest Capacity.

TH E Matter of my Last Discourse preceeding this Reference, having Terminated in Words relating to the Second Coming of Christ to the Last Judgment of the Quick and

and the Dead, I shall from thence take occasion to Conclude this Treatise with one Addition more to all before pleaded, relating to a Hidden Sense in Many Scripture Expressions which is not perceived by the ordinary way of Considering the Words, even by the Learnedest Criticks, Resolving to End with an Explanation of a Circumstance, which I suppose must Immediately preceed the Second Coming of the *Messiah* in Glory, putting an End to this World and all its Affairs, concerning the near Approach whereof, I have given my Opinion in my Late Treatise, *Communication of Property*, &c. Page 140.

This Last Subject, which I Undertake to clear is, That as the *Messiah* in his first Coming into the World, was usher'd in by a Second *Elias* going before him; so in his Second Appearance in Glory he shall be Usher'd by a Third *Elias* Coming before his Second Appearance, as *John* the Baptist went before his First Appearance.

Long ago in some Contingent Meditations I happen'd to Consider how unsuitable it appear'd to Reason, and the Common Course of Providence, as well, as to the Manner of God's Ordering the First Coming of the *Messiah*, That his Second more Glorious Appearance should have no Fore-runner to prepare the Way and Usher it in, as his First Appearance had; and, That, tho' some few Christians, as well as Jews, have pleaded for a Second *Elias* to preceed the Second Coming of Christ, which makes a Third *Elias* to those who Believe *John* the Baptist to have been the Second, yet this Opinion hath been so wore out by contrary Arguments prevailing, that there is now scarcely any such thing heard of, or suppos'd to be foretold in Scripture, amongst all the great Number of Christians, who Hope and Wait for that Appearance.

And tho' at first View this might seem to agree with the great Surprise of the World in that Event, which is said to come, as a Snare upon all that Dwell on the Face of the Earth;

Yet I could not satisfy my self with this Thought, since Christ himself Giveth many Signs of the near Approach of his Coming, amongst which Wars, Rumors of Wars, and Earthquakes have been, for some time past, more Eminently and Observably in the World, than ever before since the Creation, yet these Signs are no way regarded.

It is told us, That while the Bridegroom shall Delay his Coming, the Virgins both Wise and Foolish are to fall asleep, which is in a great Measure Fullfill'd at this time; and, That Christ, when

he comes, shall scarcely find Faith on Earth; towards which Period also the abounding of Prophanity, and Hypocrisie, with the Growth of Atheism, Deism, and Socinianism, seem to make a dreadful Progress towards a speedy Fulfilling of that Prediction, yet how few are they, either Good or Bad, who are so alarm'd thereby, as to be persuaded, That the Second Coming of Christ must be very near.

As to which Thought almost all of all Sorts of People are in such a Deep Sleep of Insensibleness and Security, That had I a Particular and Demonstrable Revelation backed with a Miracle to declare concerning the Coming of a Third *Elias*, and the Coming of Christ almost instantly to Follow, and, That both are so near, as to be at the very Doors, as the Scripture speaks: Yet I should have no Apprehension of so Affecting the World thereby, as any way to hinder the Prediction of Christ concerning the Surprise, and Unexpectedness of that Last Period to almost all the Inhabitants of the Earth Good and Bad.

And before I offer the Proofs for the Mention'd Opinion concerning a Third *Elias*, if they prove such as shall appear sufficient to clear the Certainty thereof, it may deserve a Consideration amongst other Signs of the Nearness of Christ's Appearance, That a Doctrine so eminently relating thereto should at length be Clear'd and brought to Light, with a general Conviction of the Truth of it, after God by his Providence hath thought fit to keep Hid this Notable Part of his Eternal Councils relating to the End of time, from the Godly as well as the Ungodly, for above One Thousand and Seven Hundred Years past, which I may reckon, altho' some few have appear'd for the Opinion of a Third *Elias*; seeing what they have pleaded on that Head, hath by apparent stronger Arguments been so over-ru'd, that it hath only serv'd to confirm, and to make more Universal the contrary Opinion, That no such thing, as a Third *Elias*, is to be Expected.

TH E chief Reason, which hath prevailed to make Christians generally rest satisfy'd with the Opinion, That no other *Elias* is to be looked for after *John the Baptist*, is taken from Christ's Answer to the Question put by his Disciples, *Why then say the Scribes that Elias must first come?* Matt. 17. 10.

To which Christ Answered, *Elias shall truly first come and restore all things; but I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they Listed: Likewise shall also the Son of Man suffer of them.*

To

To which it is immediately added, *Then his Disciples Understood that he spoke unto them of John the Baptist.*

But it is here to be observed, That Christ there Declareth first concerning an *Elias* that is *to come*, and afterward concerning an *Elias*, that was *already come*, and at that time Executed by *Herod*.

So that by a narrow Observation of Christ's Words, it appeareth not Reasonable to Judge,

That the *Elias*, concerning whom Christ first Declared, *That he was to come*, is the same, of whom he afterward Declared, *That he was already come*; especially considering, That *John the Baptist*, to which his Latter Declaration did refer, was then *Dead and Buried*; when in his first Declaration he said, *Elias truly shall first come*.

But rather it Appears by an Attentive and Due perpending of these Words, That Christ gave his first Answer with respect to the Opinion of the *Scribes*, who had no other Notion of the Coming of the *Messiah*, but in Glory, which all true Christians now hope for at his Appearance and Kingdom, and consequently had no Notion of any *Elias*, but of him, who was in the Days of *Ahab*, and him who was to precede the Glorious Coming of the *Messiah*, to which Opinion, after he had first Answered, *That such an Elias should truly first come*, he afterward Answers by Correcting the Error of the *Scribes*, who had no Notion of a first Coming of the *Messiah* in a State of Humiliation, nor of any *Elias* to precede that his Low and afflicted State, and therefore, when he speaks of that Second *Elias*, he adds a Prediction of his own Suffering Death, as *Elias* his Fore-runner had already suffer'd, in Suitableness thereto, and as a previous Sign of it.

And the same Words of Christ do plainly confirm this Opinion, when Duely weighed, since he Affirmeth concerning the *Elias*, whom the *Scribes* expected, *That he should truly first come and Restore all Things*, which Restoring of all Things can no ways be Apply'd to *John the Baptist*;

Not only as having done nothing, to which the Signification of these Words can refer, but because the Scripture expressly declareth, That this Event is not to come, until immediately before the Coming of Christ in Glory, to which the Opinion of the *Scribes* concerning *Elias* did only refer.

This we have Declared in the same Words here apply'd by Christ to the *Elias* that was yet to come in *Acts* 3. 20. and 21. *And he shall send Jesus Christ, which before was preached unto you, whom the Heavens must receive, until the times of Restoration of all things.*

Whereby it appears certain and unanswerable, That these times of the Restitution of all Things, were not come in the Days of *John the Baptist*, and, That consequently the *Elias* of whom *Christ* spoke as yet to come, and to Restore All Things, could not be *John the Baptist*. But on the Contrary, That the *Elias*, of whom it is there said, *That he shall first come and restore All Things*, must of Necessity be That Third *Elias*, who is to be the Fore-runner of *Christ's* Glorious Appearance, and is to restore all Things, until which Period is Finished, the said Passage, *Acts 3.* makes it Evident, That the Glorious Appearance of *Christ* is not to be Expected.

Tho' it is as plain, That *Christ* by his way of Fore-telling this great Event, and Declaring the *Elias*, that was to be the Instrument of it, had a Mind to Hide those most Important Truths to be Fulfilled at the very End of Time, under a dark and Figurative way of Expressing them, until he should think fit to Discover them by a clearer Light, probably near the Approaching of that Period, wherein he is to Accomplish them.

And, whereas that Passage in the *Acts*, speaks of those times of Restitution of all Things, as what God hath spoken by the Mouth of all his Holy Prophets since the World began; This makes it Evident, That this Restitution of all Things not yet Revealed, is folded up in such Mystical Figurative Expressions of all these Prophets, as are not yet understood.

And, leaving every one to his own Opinion, I am satisfy'd in mine, That this is no other thing, than what I have above Asserted concerning one great Mystery of God, to which all his Works, all his Providences, and all the Prophecies of the Scripture do figuratively Refer, which Mystery, when finished by so many Types, Shadows, and Prefigurations thereof, as God hath thought fit to fore-ordain, shall bring that Last Period of Time, which is immediately to precede the Glorious Appearance of *Christ*.

Which Period I believe shall contain the Times of the Restitution of all Things, and the Finishing or Revelation of the Mystery of God, of both which the Third *Elias* is to be the Great Instrument, to prepare the way for *Christ's* Glorious Appearance.

In which Opinion I am greatly Confirm'd by observing how the Spirit of God marks with the same Character of being Reveal'd to the Prophets, the Finishing of the Mystery of God, wherewith he hath marked the Times of Restitution of all Things, by these Words, *Rev. 10. Where the Angel swears by him that Liveth for ever, &c. That there should be time no Longer :*

ger: But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be Finished, AS HE HATH DECLARED TO HIS SERVANTS THE PROPHETS.

WHAT I have thus already pleaded and cleared may appear to be a sufficient Argument for a Third *Elias* far exceeding the Force and Evidence of any other, that can be brought against it, and I confess would Determine me to that Opinion, tho' there were no other Ground for it.

But there being so many other Figurative Exhibitions of the same Truth, and Reasons for it, when prudently searched after, which might appear sufficient to support it, tho' those mention'd had been omitted, I shall Add a brief Account of them for carrying this Matter beyond Controversie.

One Consideration to this Purpose may be, That the Question which I have cleared, concerning *Elias*, was by the Providence of God put to Christ immediately after his Transfiguration upon the Mount, which, as all Allow, was a Figure of his Glorious Appearance at the Last Day, whereby a fit Occasion was prepared, for Declaring the Certainty of a Third *Elias*, tho' after such a manner, as to fold up that Notable Truth in a Mysterious way of Expressing it, until that time, wherein, according to the Eternal Council of God, it was to be made more manifest.

And it corroborates the same Opinion, That Christ was Represented, as Talking with *Elias* in that Figure of his Glorious Appearance, which in reason ought to be supposed another Antitype of the First *Elias*, beside *John* the Baptist, who was personally known to the Disciples, that were with Christ.

As also, in so far as this Transfiguration is thrice given Account of in Scripture, and *Elias* always with Christ in his Glorious Appearance all the three times, this may be a proper Figure for Representing That *Elias*, as a Third *Elias*, who is to prepare the way for Christ's Glorious Appearance and Kingdom.

And whereas *Moses* also appeared with *Elias*, it may Refer Figuratively to the Bringing out of the People of God, from *Egypt* Antitypical, as *Moses* brought them Typically, tho' still to be in a Wilderness Condition Travelling towards *Canaan* Antitypical, until the Third *Elias* come to Lead them
N 4 thither,

thither, whither the First *Elias* Ascended without seeing Death.

Again, *Matth. 11.* Christ Declares concerning *John* the Baptist, *Verily I say unto you, among them that are born of Women, there hath not risen a greater, than John the Baptist; notwithstanding he that is least in the Kingdom of Heaven is greater than he.*

Here *John* the Baptist is by Christ Exalted to a State of Dignity, above all the Patriarchs, all the Prophets, and indeed all the Saints on Earth, that ever were before him.

To think that the Meaning of such an Expression should be, That the least Minister of the Gospel, as some do, or that the least Saint in Heaven, when *John* the Baptist is there with them himself, shall be greater, than he, as others do, are so Incoherent, and so Inconsistent with the Extraordinary Dignity of the Person, with whom they are compared, that I think it would be lost time to refute them any other-ways then by calling to Mind what we have Figur'd in *1 Cor. 15.* of the Different State of Glory amongst the Saints after the Resurrection Represented by the present different Glory of the Celestial Bodies, Sun, Moon, and Stars; and that the word *Mikroteros*, which we have rendered, *The Least*, is not so in the Original, but *A lesser one, in the Kingdom of Heaven shall be greater than he.*

Which I am satisfy'd Denotes a Dignity in Heaven preferable to that of *John* the Baptist, whom Christ prefer'd to All, that ever was before him, which can belong to none, that ever was to Exist after him upon Earth, but only to the same Third *Elias*, for whom I am pleading.

It being most consonant to Reason, and to a just Proportion in the Providence of God, That if *John* the Baptist, who was the Fore-runner and Preparer of the way for Christ's Coming into his Low and Afflicted State of Humiliation, was prefer'd in Dignity above all Saints, that ever went before him, or were then Existing on Earth, even when all the Apostles were yet alive, much more the Third *Elias*, who is to be the Fore-runner and Preparer of the way for Christ's Coming in Glory, Power, and Majesty, and with the most illustrious Appearance, that ever God before Appeared in, must be preferable in Dignity to all the Saints that ever went before him, and consequently even to *John* the Baptist himself in Heaven, tho' in some Respects and Circumstances he may be accounted a Lesser one on Earth, than *John* the Baptist was.

I Offer another Argument for a Third *Elias* from the Last Verse of the Fiftieth *Psalms*, where I have before cleared in my said Late Treatise, Page 30. that the Words, *Whoso offereth Praise Glorifieth me*, ought to be render'd, *A Sacrificer of Praise shall Glorifie me*; and that they are a Prophecy relating to the Death and Sacrifice of the *Messiah*.

And, tho' the Occasion, which gave me the Opportunity for this Observation, did Lead me no farther, than to Consider that Eminent Circumstance relating to the *Messiah*, but with respect to his State of Humiliation; yet here we are to take Notice

That, whereas in that Wonderful Prophecy we have first, *A Sacrificer of Praise*, and afterward, *Shall Glorifie me*: The Former part doth not more plainly relate to the Death of the *Messiah*, than the Latter to his Last Coming in Glory.

For as the first Comprehends his Lowest State of Humiliation, it is reasonable to judge, that the Last should in like manner comprehend his Highest and most Glorious State of Exaltation, which is not to be Manifested to the Eminent Glory of God, until his Second Glorious Coming, called in Scripture, *His Appearance* and Kingdom, and *Epiphaneia Tes Parousias autou*; The Illustrious Manifestation of his Personal Presence.

And seeing we are told in Scripture concerning this his Appearance, *That he shall come in the Glory of the Father*, thence we may Conclude, That then he, who formerly offer'd himself a Sacrifice for the Sins of his People, is in a most Eminent Manner to Fulfil that other part of the same Prophecy Express'd by the Words, *Shall Glorifie me*.

And this appears the more Evident, That the *Psalms*, whereof this is the Last Verse, doth plainly relate to the Last Coming of the *Messiah* to Judgment, as I have before shew'd, both as containing a Solemn Proclamation for calling together all the Saints of God unto him, who had made a Covenant with him by Sacrifice, to wit, The Sacrifice of Christ; and also as being marked by the Number 50. which was the Number of all the great Jubilees of the *Jews*, which were so many Figurative Representations of this Last Period, and Last Jubilee the True Antitype of all the rest.

But what I more particularly aim at in the present Consideration of this Verse, as Illustrating the Certainty of a Third *Elias*, is

That immediately after the Words, *Shall Glorifie me*, relating to the Second Glorious Coming of Christ, as I have shew'd

shew'd, we have the Words added, *And to him that ordereth his Conversation aright, will I shew the Salvation of God.*

Which Words, tho' containing a General Truth, yet do no ways reach the Sense of the Original Express'd by these Hebrew Words, *Usm Drch Aranu Bjsang Alhim*, pronounced *Vesam Derech Arennu Bejesbang Elobim*. And the Orderer of the Way, to him will I shew, or him will I make see, the Salvation of God.

The Expression is according to the manner of the Hebrew Language, which useth first to declare the Subject or Person, concerning which any thing is to be said, and then addeth what is declared concerning the same.

So here, *Sam Derech* is propos'd as the Person, to whom the Salvation of God is in some eminent Measure to be shewn.

And seeing the Words immediately preceeding relate to the Glorious Coming of Christ, and that there is no such thing in the Hebrew Text, as either *his Conversation* or *Arigh*; It thence appears Evident, That this one Person called *Sam Derech*, The Orderer or Disposer of the Way, can be no other but the Third *Elias*, who is to Order, Dispose, and Prepare the way for Christ's Second Coming in Glory, as *John* the Baptist was the Orderer, Disposer and Preparer of the Way for his First Coming to offer himself a Sacrifice for the Sins of his People.

AND whereas we find the same Words here Express'd concerning the *Sam Derech*, or Preparer of the Way for Christ's Glorious Appearance, That God will show him or make him see his Salvation, at the end of *Psalms* 91. *I will shew him (or make him see) my Salvation*, it gives me occasion to Observe, That that whole *Psalms* seems to have an eminent Relation to the same Orderer of the Way, as the Salvation, both there and here, seems to denote the Last and Most Eminent Salvation of the Godly, from all their Sins, and from all their Enemies, with a special respect to their Last great Strait by the Killing of the Witnesses, and Exaltation of *Gog* and *Magog*, whereof I have Discours'd in my Late Treatise, *Communication of Property*, from Page 122. to Page 129. and in Page 140. and 141.

With which Period of the Last and Most Extreame Distress of the Church of God, and Highest Elevation of their Enemies the Coming of the Third *Elias* is undoubtedly to Coincide, as the Coming of the First *Elias* did fall in with the
like

like Extream Distress of the True People of God by the Prevailing of the Worshippers of *Baal*, and the Coming of the Second *Elias*, *John* the Baptist, with another most Eminent and most Desperate Like Affliction of the Godly, by the Ungodly *Jews* their prevailing to Crucifie Christ the Lord of Glory.

And with this Event the Words mention'd there, *v. 8.* do fitly Agree, *Only with thine Eyes shalt thou Behold, and shalt see the Reward of the Wicked,* to wit, by their utter down Casting and Destruction, after their Last and Highest State of Power, Pride, and Elevation.

So the mention'd 91st *Psalms*, which I look upon to be a Prophecy chiefly relating to the Third *Elias*, gives all over an Account of some Extream Distress, and General Strait, full of Difficulties and Dangers, from which Promises of Notable Deliverance are Multiply'd to the Person there figuratively Represented, which most probably appears to be the same Third *Elias*.

For, tho' there are some Promises there which appear more eminently to relate to the *Messiah*, as *v. 11, 12, 13.* yet we are to Remember always this Great Truth concerning all the Promises made to the Godly, whether of Deliverance from Evil, or Bestowing of Good.

That they are all Originally and Eminently made to Christ, in whom only all the Promises are said to be *Yea* and *Amen*, and in and through him they are Convey'd to those, who Believe in him.

So that this doth no ways hinder, but that the same Promises made to Christ may in a large measure either relate to Believers in general, or to any Eminent Believer greatly Favour'd and Beloved of God, of all which This Third *Elias*, who is to be the Orderer of the Way for Christ's Glorious Appearance, is probably to be the most Eminent and Chief above all others, as the same 91st *Psalms* doth by many Extraordinary Figures Notably Insinuate, some of which cannot be Apply'd to Christ, as particularly that in *v. 7.* *A thousand shalt fall at thy side, and ten thousand at thy Right-hand, but it shall not come near thee.*

For the Death of Christ by his Enemies, and that there was no such general Destruction, as is here mention'd, while Christ was on Earth, cannot Admit that these Words should refer to him.

And as to the Expressions in the Verses above cited, tho' more eminently Belonging to Christ, yet we find the same Apply'd by Christ himself to the Seventy Disciples he had sent

sent out, after they Returned, *Luke 10. Behold I give unto you Power to tread on Serpents, Scorpions, &c.* which also even there may have a special Reference to the Third *Elias* Figur'd by these Disciples with regard to their being sent before Christ to the Places whither he was to come, and to their Number 70. and to their going Away and Returning, as will after more fully appear.

Also what I have observed concerning an Eminent Time of Trouble predicted in this *Psalms*, as proper for the Manifesting of the Third *Elias*, by whom God is to give the Last, and most Eminent of all other Deliverances to his Church, seems to be figuratively corroborated by the Number of this *Psalms* 91, which in Hebrew is marked by the Letters *Tsa*, signifying Filth, Dirt, and Excrement.

Whereby some Eminent Prevailing and Inundation of the Wicked may be figured, who in the Scripture are Compared to the Troubled Sea, always casting out Mire and Dirt.

And it seemeth to agree with this Prediction of an Eminent Time of Trouble, what we have in the Beginning of the 12th Chap. of *Daniel*, concerning a Time of Trouble, such as never was since there was a Nation, even to that same time; and the Circumstances Added clear That this time of Trouble is immediately to precede the Coming of the *Messiah* to the Last Judgment of Quick and Dead.

And whereas it is there said, *At that time shall Michael stand up, the great Prince, that standeth for the Children of thy People.* I have many Reasons to Assure me, That this *Michael* here mention'd is none other, than the Third *Elias*, who is to Arise at that time of Trouble, which is immediately to precede the Glorious Coming of the *Messiah*.

For as to the common Acceptation of that Name, as relating to Christ, because of a Direct Value in it, *Michael, Who is like unto God?* It can have no Force for obliging to that Opinion, seeing the same Name is apply'd to *Michael* the Archangel Disputing with the Devil about the Body of *Moses*, and who is to Sound the Trumpet for gathering all the Saints unto Christ at his Glorious Coming to the Judgment of the Great Day.

And likewise because by a more Ingenious thought it may be Apply'd to the Third *Elias*, as being the Restorer of All Things, no doubt Including all that *Adam* Lost by Sin, which in a comprehensive Sense was the Image of God, never compleatly to be Restored, until these Times of Restitution of All Things, which belongs to the Office of the Third *Elias*, as I have above clear'd.

And
11.11

And seeing this Restoring all Things will certainly begin at the said *Elias* himself, when the Image of God is perfected in him by that Restitution, then the Name *Michael* may be properly apply'd to him, in the same Sense, for which others Apply it to Christ.

Beside That I shall have occasion a little hereafter to show another mixed Value in the Name *Michael*, which will corroborate the Reasonableness of my Applying the Name and Person signified by it in that Place to the Third *Elias*.

In the mean time I shall prosecute the same Argument by taking Notice further, That the *Michael* there Nam'd is said to stand for the Children of thy People, that is, the *Jews*.

Which may have a special Reference to the Third *Elias*, as the chief Instrument like to be Imploy'd in Converting the *Jews* to the Faith of Christ, and so Uniting *Jews* and *Gentiles* into One Christian Church.

This seems to be plainly Foretold concerning the Third *Elias* at the End of the Prophecies of *Malachi*, *Behold I will send you Elijah the Prophet before the Coming of the Great and Dreadful Day of the Lord: And he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, lest I come and smite the Earth with a Curse.*

Those, who have no Notion of a Third *Elias*, to precede the Second and Glorious Coming of Christ, are Forc'd by the Evidence of this Prophecy into very perplexed, and I may say, Inconsistent Reasonings, for Applying it to *John* the Baptist.

Whereas it is plain, That this Prophecy cannot be supposed to refer to *John* the Baptist, without a Manifest Tautology, seeing at the Beginning of the Third Chapter we have a distinct Prophecy relating to him, as all Acknowledge, and fully pointing him out, as the Preparer of the Way, for the first Coming of the *Messiah*, distinguish'd by the Express Circumstance of his Coming into that Temple Built by *Zerubbabel*, which then was in Being at *Jerusalem*, *Behold I will send my Messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye Delight in.*

Where first I take Notice, That here *John* the Baptist, and the Lord the *Messiah*, are design'd by one and the same Name, to wit, *Malach*, pronounced *Malach*, in Hebrew signifying, *Angel*, *Ambassador*, or *Messenger*, which clears what I have before pleaded, That, tho' the Name *Michael* in *Dan. 12.* were to be apply'd to Christ, yet that doth no ways hinder, but that

It may likewise be apply'd to the Third *Elias*, as here *Malachi* is apply'd to Christ, and the Second *Elias* *John* the Baptist.

Next we may observe, That, seeing this Prophecy at the Beginning of the Third Chapter points at *John* the Baptist so clearly, as the Preparer of the Way for that Coming of the *Messiah*, which should be accompany'd with the Circumstance of his Entering into that Temple, which was then in Being at *Jerusalem*, there seems to be no manner of probability, That the same Prophecy would be again repeated in a way much more obscure, and with such Circumstances added, as can never be Drawn to agree with the First Coming of Christ or *John* the Baptist's Ministry, without a Total overturning both the Obvious and Figurative Sense of the Words there Express'd,

The Great and Dreadful Day of the Lord, The turning the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, The smiting the Earth with a Curse, &c.

On the contrary seeing this *Malachi* is the Last of all the Prophets, that Prophecy'd before the Coming of the *Messiah*, and whose Prophecies put an end to the Legal Dispensation of the Old-Testament, Prefiguring and Foretelling the Coming of the *Messiah*, sometimes with respect to his State of Humiliation, sometimes with respect to his Last Coming in Glory, it seems to be most Agreeable to the Economy of God in that First Dispensation, That it should end with an Account of both these Comings of the *Messiah*, and of both the Fore-runners, or Messengers that should Prepare the Way for them, as we find is actually done in the Beginning of the Third Chapter with respect to Christ's First Coming, and the First Antitype of *Elijah*, and at the End of the Fourth and Last Chapter with respect to the Second Coming of the *Messiah*, and his Second Fore-runner or Second Antitype of *Elijah*, making Figuratively a Third *Elijah* or *Elias*.

BUT before I enter upon a particular Consideration of the Words of that Great Prophecy, wherewith the Old Testament Ends, I shall first remove a Difficulty, upon which the Confounding of these Two Prophecies concerning a First and Second Coming of Christ, and a First and Second Antitypical *Elias*, is chiefly Founded.

The Place, which by a Mistake is used as a chief Argument to prove That the Prophecy at the End of *Malachi*, relates

lates to Christ's First Coming, and that the *Elijah* there mention'd is *John* the Baptist, we have in the first of *Luke*, v. 17.

Where amongst other Things told by the Angel concerning *John* the Baptist, it is added, *And he shall go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just.*

Which Words, *To turn the Hearts of the Fathers to the Children*, being apply'd by the Angel to *John* the Baptist, said also, *To come in the Spirit and Power of Elias*; and the same Words being said of the *Elijah* promised to be sent, at the end of the Prophecies of *Malachi*; almost all Interpreters without any farther Search into the Difference betwixt these Two Prophecies, do unanimously Agree That *John* the Baptist is meant by the *Elijah* mention'd at the End of the Prophecies of *Malachi*.

But for clearing this Difficulty we are to Consider That, as the First *Elijah*, who Lived in the Days of *Ahab*, was a Type of *John* the Baptist the Second *Elijah*, called *Elias* in Greek, so both the First *Elijah*, and the Second, to wit, *John* the Baptist, are Types of the Third *Elijah*, that is to come after both.

Now it is most frequent in the Scripture to say the same Things of the Type by way of Prediction, which properly do belong only to the Antitype, and are never to be really fulfill'd until the Antitype comes.

There are such a Multitude of Instances of this kind in Scripture, and particularly of many Things said of *David*, which are really applicable only to Christ, of whom *David* was a Type, That a Matter so clear needs not to be farther urged.

Which furnisheth one Solution of the mention'd Difficulty, That what is said of the Third *Elias* at the End of *Malachi*, may be Apply'd to *John* the Baptist, the Second *Elias*, as being a Type of the Third.

Beside That the same Turning of the Hearts of the Fathers to the Children, was begun by *John* the Baptist, as the first Preacher of Christ after his first Coming, which was a Figure and Shadow of a more Compleat and Final Turning of the Hearts of the Fathers to the Children, when by the Ministry of the Third *Elias*, the *Jews* to be then converted shall be United into one Christian Church with the *Gentiles*.

For a farther clearing of which Part it may be fit to consider the Observations, p. 123. in the Late Treatise, *Communication of Property*; upon that Method of Providence, where-
by

by Grand Events have often preceding Images, and Types of them before their Accomplishment, which are often spoken of after the same manner, and according to the same Words, which do properly belong only to the Final Periods and Antitypes of those Prefigurations.

BUT we are farther specially to take Notice, That whereas it is said concerning *Elijah* at the end of *Malachi*, That he shall turn the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers, it is only said of *John the Baptist*, *Luke 1.* That he shall Turn the Hearts of the Fathers to the Children, but hath nothing Added concerning his Turning the Hearts of the Children to their Fathers.

In which Diversity of Expression there is a clear Ground lay'd for Solving all the mention'd Difficulty, if we distinctly attend to what may in reason be gathered therefrom.

In relation to which we are to remember, That the word *Fathers* in both the mention'd Places is to be understood of Religions Interpreters and Teachers, as Children on the other hand do Figure Learners and Disciples.

So the Jewish Fathers were Eminent Teachers amongst them, as we also Name by the same Name *Fathers*; the most Eminent Ancient Teachers in the Christian Church.

And by the way I cannot omit to observe the notable Congruity in the word *Father* with that Office, as being no doubt from the Hebrew Verb *Phathar*, signifying to Interpret, Expound, and to Teach by Explanation, which notably Illustrates the Duty of all Parents towards their Children, with respect to Religious Instruction.

Now as to the word *Fathers* apply'd to *John the Baptist*, who was the First Preacher of Christ, after his First Coming, That he should Turn the Hearts of the Fathers to the Children, we must understand it as referring to the Primitive Evangelick Teachers, who were to be the Fathers of all those Disciples which they were to Convert to the Faith of Christ.

As *Paul* writing to the *Corinthians*, says of himself, *1 Cor. 4. 15.* Tho' you have ten thousand Instructors in Christ, yet have ye not many Fathers; for in Christ *Jesus* I have begotten you thro' the Gospel. Where *Father*, as to him, is more particularly apply'd either to effectual Teaching with Conversion, or to the First turning them to be Disciples of the Christian Faith.

Seeing therefore *John the Baptist* was the First Preacher of the Gospel after Christ's Coming, and that the First Offer of

it was made to the *Jews* by the Apostles who were the First Fathers of the Christian Church, it may be very well said of him, *That he turned the Hearts of the Fathers*, to wit, the First Teachers of the Gospel to the Children, that is to the *Jews*, who were Ignorant of Christ, and of the Manner of his First Coming as Foretold by the Prophets, and so had need of Teachers for that End.

But in so far as there was but a few Number of the *Jews* who Believed, and that that People in general were to be cut off from the *Messiah*, and the *Gentiles* to be Ingrafted in their room, therefore it is not added concerning *John* the Baptist, That he shall also Turn the Hearts of the Children to their Fathers, That being a Work reserved for the Third *Elijah*, mention'd in the Last of *Malachi*, who is to be the chief Instrument of Converting the *Jews*, and consequently not only Turning the Hearts of the Fathers to the Children, but also the Hearts of the Children to their Fathers.

AND here I cannot but take Notice with what a wonderful Emphasis and Force of Expression, and with a special Significative Reference to the Event foretold, it duly search'd into, most Passages in the Holy Scripture relating to Future Events are dictated by the Spirit of God.

For whereas concerning the First Turning of the Hearts of the Fathers to the Children, it is said *THE CHILDREN* indefinitely, and not *THEIR CHILDREN*, but in the next Turning of the Hearts of the Children, it is not said to *THE FATHERS*, but to *THEIR FATHERS*; this may Include in it a Notable Hid Prefiguration and Prediction, to wit,

That Teaching Fathers should offer their Evangelick Doctrine to the *Jews*, who should first Nationally Reject it, and consequently Refuse to be Discipl'd by them, which is the same as to Refuse to be *THEIR CHILDREN*, tho' afterward by the Ministry of the Third *Elias* there mention'd, the Hearts of the same Children, to wit, the *Jews* Nationally shall be Turned to *THEIR FATHERS*, to wit, to the Fathers of the Evangelick Church, after their Conversion to the same Faith.

And seeing the Words there, *Behold I send unto YOU Elias the Prophet*, do refer particularly to the *Jews*, and of this Prophet it is afterward added, *That he shall turn the Hearts of the Children*, that is, of the Discipl'd *Jews* to Their Father's Teaching the Doctrine of the *Messiah*, as already come, this

is another Distinct Consideration of the Wording of that Prophecy, which can never admit, That it should be apply'd to *John the Baptist*, seeing however it may be said of him, *That he Turned the Hearts of the Fathers to the Children*, as hath been shew'd, yet it can no ways be said, *That he Turn'd the Hearts of the Children to Their Fathers*; seeing these very Children, to wit, the *Jews*, do now, after Seventeen Hundred Years, since *John the Baptist's* time, Nationally Continue obstinate Enemies to the Evangelick Doctrine concerning the *Messiah* as already come, Taught by the Christian Fathers.

Here by the way it may Deserve Observation, That the word *Fathers* in this Prophecy, to wit, *Abooth*, is in the Feminine and not in the Masculine Gender; which makes a notable Agreement betwixt these Male-Female Teachers with what hath been observed concerning *Solomon* his taking to himself the Name *Kobelesh*, which signifies a Female and not a Male Preacher.

I shall End my Considerations upon that Notable Prophecy, with some Observations clearing, That the Latter Part of it cannot be otherways rightly understood, according to the Expressions there used, than as certainly relating to the Great Day of Judgment at Christ's Second Coming in Glory.

I suppose all will Allow, That the Words, *Before the Coming of the Great and Dreadful Day of God*, cannot be otherways Apply'd in a direct and proper Sense, than to the; *Great Day of Judgment*; and That, if they have any other Reference it must be only Figurative, marking some Period of Time, and some Revolutions therein, which have some Agreement in Shadow or Type, as I have before shew'd, of that Great Antitype.

As we find *Peter*, *Acts 2.* Applying the Prophecies of *Joel* to the time wherein he Existed, because of the great Revolutions that were then at Hand, as the Total Over-turning of the Pagan Worship, and also of the Legal Jewish Worship, and the Destruction of the Temple, and utter Desolation and Scattering of the Jewish Nation; which had a Shadow or Type of the Last Revolution of all, tho' in the mean time it cannot be deny'd but that still the Words of *Joel*, there cited by *Peter*, do in their direct and proper Sense, relate chiefly to the Great Day of Judgment, to wit,

And I will shew Wonders in Heaven above, and Signs in the Earth beneath, Blood and Fire, and Vapour of Smoke. The Sun shall be Turned into Darknes, and the Moon into Blood before the Great and Notable Day of God come.

So that, albeit it were granted, That those Words, *The Great and Dreadful Day of God* Express'd by *Malachi*, may have some Reference by way of Shadow or Type, to those great Revolutions, that happen'd in the World soon after Christ's First Coming, yet that can no ways hinder, but that the same Words, in their direct and proper Sense, do specially relate to the Last Judgment; and that consequently such a Figurative Reference in them doth no ways contradict either the Real, Great, and Antitypical Event it self, nor yet the Mission and Coming of a Third *Elijah* there mention'd before it.

Likeways I suppose it will be easily allow'd, That, if it were not for what is Express'd concerning *John* the Baptist, *Luke* 1. 17. that Passage at the End of *Malachi*, would never have been Apply'd to him.

And seeing, as I humbly think, I have sufficiently cleared that Difficulty, there can remain no just Reason for doubting, but That the Words ending the Prophecies of *Malachi*, do relate both to the Last Judgment, and to a Third *Elias* to be sent unto the *Jews* for Converting them to the Christian Faith, whereby the Hearts of the Fathers will be Effectually turn'd to the Children, and the Hearts of the Children to Their Fathers, which was not performed by *John* the Baptist.

But we are farther to Consider That, if it were not for the common Defect in Translating the Hebrew Words of That Text, I suppose no Person would have ever Imagin'd That they could be properly apply'd any otherways, than to the Last Judgment.

The Words, as we have them render'd are, *Least I come and smite the Earth with a Curse*, whereas in the Hebrew they are, *Pen Abo Vehicceti eth haarets Herem*.

Where it is to be Observed, That *Abo*, for which we have *I come*, is in the Future Tense signifying *I shall come*, but *Vehicceti*, for which we have, *And smite*, is in the Preterit Tense signifying *An Action past*, before the Coming there Express'd.

So that the Words according to the True Sense of the Hebrew, ought to be render'd, *Least I shall come, after I have smitten the Earth with a Curse*.

In which Sense we have the Particle *Ve*, in *Josb.* 7. v. 25. where, concerning the Stoning of *Achan* and his Family, it is said, *And they burned them with Fire, AFTER they had stoned them with Stones*; the word *After*, being the same, *Ve*, which is here added to *Hicceti*, signifying *I have smitten*; as also *Ve* is us'd in the same Sense in several other Places of Scripture, and is without any stretch plainly determin'd to that Sense in

the said Prophecy, by being join'd with a Verb of the Preterit Tense.

And, tho' I know it doth not always so happen, yet no reason can be given why it should not be so here, especially considering that this Interpretation exactly Agrees with all that I have before clear'd, concerning such a Cursed Time of Extream Trouble and Desolation to come upon the Earth before Christ's Second Coming, such as was never known before until that time, as we have in *Dan. 12. v. 1.* and in many other Places of Scripture, whereof an Account is given in my Late Treatise before cited, from p. 122. to p. 129. and farther in p. 140. and 141.

And we are to understand, That *Herem* in Hebrew signifies not only a Curse, but Killing, Destruction, Desolation, and any Adverse or Evil Accident; whereby in this place it may properly relate to the Killing of the Witnesses, and the Great Destruction of *Gog* and *Magog* immediately thereafter, which are the Last Periods to precede the Second Coming of Christ, as we find in the Revelation, and other Places mention'd in the said Treatise.

Now whatever Smiting of the Earth happen'd at Christ's First Coming, it was after his Coming, and after his Death and Resurrection, and so cannot agree with this Prophecy, which declares the Coming of Christ to be after the Smiting of the Earth, and so must relate to his Second Coming to Judgment, and consequently the *Elijah* there mention'd must be the Third *Elijah* sent to Prepare the Way of the *Messiah's* Second Coming, and with a special Respect to the Conversion of the *Jews*, which must go before that Coming.

And this Event, as necessary before that Coming, seems to be notably Couched in the Words, *Pen Abo, Least I come*; as Importing a Hid Sense in it, That that Coming shall not be until first by the Third *Elijah*, *The Hearts of the Fathers are turn'd unto the Children, and the Hearts of the Children to their Fathers*, that is, until the *Jews* are Converted, as I have before shew'd.

For to say such a thing must be, or is to be done, *Least I come*, supposeth a Necessity that the Things be done before the Coming, and therefore Least that Coming perhaps shall be after the Smiting the Earth with a Curse, *Elijah* must appear in that Period for Converting the *Jews*, which according to many Prophecies in the Scripture must be before the Second Coming of the *Messiah*.

And there is another Remarkable Emphasis in the word *Pen*, denoting the very manner of that Last Coming of Christ,

Christ, as an Event wholly Providential, and so Contingent, as not to be foreseen, suitable to what is said, *That he shall come as a Thief in the Night, and That the Great Day shall come as a Snare upon all that Dwell on the Earth.*

For *Pen* is a Word that hath in it a Significancy altogether agreeing with *Lot*, Contingency, Chance, or any Surprising and unforeseen Accident, and ought in its proper Sense to have been rendered, *Left perhaps, or Left perchance, or Left peradventure I shall come, after I have smitten the Earth with a Curse.*

I Have before clear'd how the *Psalms* of the Number 50. which is the Number of the Great and most Solemn Jubilees of the *Jews*, being the First immediately after 49. which contains 7 times 7, and so includes 7 lesser Jubilees in it, is a notable Prophecy relating to the Last Day, and the Last Coming of Christ to Judgment, which is to be the Final Antitype of all the Jewish Jubilees: And how the Last Verse of that *Psalms* contains a Prophecy relating to Christ's First Coming to offer himself a Sacrifice for the Sins of his People, and of his Second Glorious Appearance, whereby he is Eminently to *Glorifie God by Coming in the Glory of the Father*, and That it also contains a Prophecy Concerning the Third *Elias* called there *Sam Derech*, The Orderer of the Way, to wit, for the said Appearance making the Last Antitype of all the Jewish Jubilees.

And with respect to *Elijah's* being the Orderer and Preparer of the Way for that Last Great Antitypical Jubilee, I now observe a notable Coincidency of Providence That the Number 49. which was that Number wherein all the Great Jubilees of the *Jews* were Compleated, tho' Solemnized in the Year immediately following, hath a Remarkable Value in it with respect to *Elijah*, to wit, *Be Aljk*, that is, *Elijah is come*, which hath the same Number 49.

Whereby every Great Jubilee of the *Jews* was stamped with a Memorial of that Great and Last Antitypical Jubilee, which was not to be solemniz'd until first it can be said, *Elijah is come*, as no Great Jubilee of the *Jews* could be solemniz'd until after the Compleating of 7 times 7, that is 49 Years, which Number signifies *Elijah is come*.

AND there appears another wonderful Coincidency with this Providence, That the Revelation which contains a

Prophetical Account of what should befall the Church of Christ from the Time of his Ascension, until the said Last Antitypical Jubilee of his Coming in Glory, is Disposed into 7 times 7 Periods, Agents, and Signs, by which, and according to which the whole Interval is to be carried on unto the End, to wit,

The 7 Spirits of God, the 7 Churches, the 7 Angels of the Churches, the 7 Horns of the Lamb, the 7 Seals, the 7 Trumpets, and the 7 Vials, making in all 49. signifying *Elijah is come*, as hath been shew'd.

For as to the Seven Candlesticks, and Seven Stars, these are Declared to be the same with the Seven Churches and Seven Angels, as the Seven Lamps, and Seven Eyes of the Lamb are also Interpreted to be the same with the Seven Spirits of God.

And, seeing not only all the great Jubilees at the end of every 49 Years, but also every Lesser Jubilee in every 7th Year were called by the Name *Jubel*, pronounced *Jobel*, which properly signifies a Ram; All both Lesser and Greater Jubilees had a figurative Reference to *Elijah*, for a suitable Value in his Name, written *Alib*, to wit, *Ail Lalbi*, or *Haili Al*, The Ram of God, or the Ram of the Strong God.

To which agreeth a Like Value in the Name *Michael*, Dan. 12. which I have before apply'd to the Last *Elijah*, to wit, *Alach Ail Lal*, The Angel, or Messenger, the Ram of the Strong God.

And it hath a Notable Providential Reference to all I have pleaded for *Elijah's* being the Fore-runner of the Last Jubilee, That the same Letters, which make *Elijah's* Name, and in the same Order, to wit, *Alib*, signifies the Tail of a Ram.

Whereby a Reference is figured not only to the Ram, as *Ail* and as *Jobel*, which was the Name of the Jubilees, but to the Tail of the Ram, as figuring the Last Jubilee of all.

And there is another strange Coincidency with these Observations in our word *Tail*, which by the Value of it in *E* as above cleared, doth by *Tail* exhibit this hid Sense *Alib Tah*, *Elijah* doth Terminate, or bring the End; or *Alib ail Lal Tah*, *Elijah* the Ram of the Strong God Terminates or brings the End.

As to the Hid Figurative Significancy in the Number 7, with respect to Jubilees and otherways, and also the Significancy of the Number 8. I have Discoursed Largely, and Cleared the Figure in both of them in the said Treatise, *Communication of Property*, from p. 131. to p. 138. upon occasion of Explaining the Figurative Sense in the Words, *Give a Portion*

Portion to Seven, and also to Eight, for thou knowest not what Evil shall be upon the Earth, Eccles. II.

Where it appears That the Number 7 Figures Strength and Substance, and also going Away and Returning, in the first of which Senses it agrees with *Ail*, the Name of a Ram, and in the second with *Jubl*, the Name of a Ram, from *Hubil*, to carry Away and Bring Back; which agreeth excellently with the Nature of a Ram, and sheweth the Reason why the Name of that Animal is used to signifie a Jubilee, as is clear'd in the said quoted Pages.

HERE I take Notice, That *Enoch*, who was Translated without seeing Death, was certainly a Figure of the Last *Elijah*, as likeways the First *Elijah*, being the only Person ever since Translated without seeing Death, was the next Eninent Figure of the Third *Elijah*, who in like manner is to be Translated without seeing Death.

So *Enoch* was the 7th from *Adam*, which is the *Jubilaic*, *Jobel*, or Ram Number Relative to *Ail*, a Ram, in *Elijah's* Name, and to the Jewish Jubilees. And with respect to the Signification of Strength in *Elijah's* Name, and in a Ram, as hath been shew'd *Enoch's* Name, to wit, *Hanch*, hath a Combination of these two Hebrew Words, *Chun*, *Cbb*, he hath fitted or prepared Strength and Substance, or *Cn*, *Cubb*, so or thus is Strength and Substance.

And his Figurative Relation to the Last *Elias* is notably illustrated by the Number of Years, at the end whereof he was Translated, to wit, in the 365th Year of his Age, which Number hath in it this Value, *Alph sb Ba Bj d*, that is 365. *Elijah* who cometh at the End, or *Shdi Ba B Alph*, of the same Number 365. God Omnipotent, God All-sufficient, cometh with *Elijah*, wherewith it agrees That the same *Enoch* at so great Distance of time Prophecy'd, and was the First that ever Prophecy'd concerning God's Coming to the Last Judgment, as we find in *Jude*, v. 14. and 15.

AND, if all I have said on this Subject be well Lay'd together, and Considered, there seems to be no Reason for Doubting, but That the Seventh Angel mention'd in *Rev.* 10. v. 7. and 11. 15. is the same Third *Elias*, otherways Figur'd by *Michael* the Archangel, with the Sounding of whose Voice we are told *Christ is to come in Glory*.

So of this Seventh Angel we are told, *Rev. 10. That Time should be no more, but the Mystery of God should be Finish'd, when he begins to Sound.*

And accordingly, *Chap. 11.* the Consequence of his Sounding is declared to be, 'That the 24 Elders Worshipping God declar'd, That he had then taken unto him his Great Power and 'Reigned; and that the time of his Wrath was come, and the 'time of the Dead that they should be Judged, and the time 'of giving Reward to his Servants the Prophets, and to the 'Saints, and them that fear his Name Small and Great, and 'for destroying them who destroy the Earth; which is a Plain and Evident Description of Christ's Last Coming to Judgment.

Neither doth it any ways hinder this Meaning of these Words, That we find so many Prophecies added after this Last Period, it being an ordinary thing in this Book to Bring Prophecies to the Last Period of all, and then to begin again another Course of different Figurative Representations down to the same Last Period, or to some Period eminently figuring it.

As immediately after the End of time, and Christ's Coming to the Last Judgment prophecy'd at the Sounding of the Seventh Angel, there is a new Account begun relating plainly to the Circumstances of the Church from the very Birth of Christ down to the Pouring out of the Seventh Vial, which is another Period Terminating Time by Figures and Predictions of other Events contain'd in that Period, different from those that were contain'd in the former Scheme of it, tho' both make one and the same Period.

Which Method of the Spirit of God's ordering this Last Book of the Revealed Word of God, and of those Prophecies which more Eminently relate, to the Condition of the Evangelick Church, from the time of the *Messiah's* Ascension to Glory, until the time of his Returning in Glory to the Last Judgment, doth all along bear a wonderful Analogy to going Away and Returning back again, and so to the Jewish Jubilees, in which these, who had gone away from their Houses, Lands, and Rents, and were Removed from them, on the Account of Debt or otherways, did all Return back again to the Free, and Uninterrupted Possession of them.

Which Returning Back after going away had therefore the Name of *Jubl*, pronounced *Jobel*, which signifies a Ram, because of the Various Figurative Resemblances of going Away and Coming again, wherewith the Providence of God

bath

hath Stamped and Distinguished the Ram from all other Animals.

As the Circular Form of the Horns, which are the Emblems of Strength; all Circles and Circular Figures, and Circular Motions Representing a going Away by the one side, and a Returning by the other, as I have above shew'd.

And because the same Horns are also visibly stamped with a Figure of the Waves of the Sea, which by a continued Motion is always going Away and Returning.

And hence it was, That the Warning given to the Jews for their Solemn Convening in all their Jubilees, was always proclaimed by the Sound of Rams-Horns; as likewise at their first Enttring into *Canaan*, *Jericho* was taken, after its Mighty and High Walls fell down Flat to the Ground, at the Sound of Ram's-Horns, after divers Circular Motions round the City, all Terminating in the Number 7. as I have more fully observed in Explaining the Hid Figurative Significancy of the Number 7. in that Place of my Late Treatise a little before mention'd.

But chiefly of all the Figure of Going and Returning is Manifest in the Ram, by his Manner of Fighting, which he performeth with going Back and Away from his Enemy, and then Returning again forward with mighty Force, so shewing his Power in Returning, which was hidden in his going Away.

Wherewith the Manner of Ordering the Prophecies of this Book containing what was to Happen to the Church from the time of the *Messiah's* Going away until his Returning again doth wonderfully agree; in so far as the Various Events relating to them, are distributed into so many Periods of the *Jubilaic* Number 7. and making all together 7 times 7, which is the Number that brought in the Great Jubilees, as I have shew'd.

But this Reference to these Jubilees, and to the Manner of the Fighting of the Ram, is most of all Remarkable by that Method observ'd in the *Revelation*, whereby the Various Prophecies disposed in the Number 7. do often bring forward the Events of Providence to the very Last Period of Time, and then immediately Leap back, and go away, to a new Beginning of other Events, which are again gradually brought forward, and Return again to the same Last Period of Time, exactly agreeing with the Manner of the Fighting of a Ram.

Or sometimes they go Back, and come again Forward to some Eminent Figure of the Last Period, and always with a
I sensible

sensible Force and Violent Stroke upon the Churches Enemies after the Manner of the Ram; as at the opening of the Sixth Seal, which gave a Mighty Blow to the Enemies of the Christian Church, and brought in that short time of Quietness and Rest, Figuring the Eternal Sabbath, which the Church enjoy'd in the Days of *Constantine*, foretold in the *Revelation* by the Figurative Expression of Silence in Heaven about the space of half an Hour.

AND it is an Effect of the want of a due Observation of this Specifick Nature of the Various Prophecies of the *Revelation*, as frequently Going and Returning, That so many Learned and Good Men have fallen into that Great Mistake about the Millennium, being a Notion which hath no manner of Ground, but a Total Misunderstanding of all the Figures contain'd in that Last Part of the Prophecies of the *Revelation*, Chap. 20. and a giving the Words and Expressions of that place such disagreeable Turns, and a Forced Sense, as they can never Bear, when rightly Examined.

I must confess, That long before I knew what else to make of that Prophecy, I could never go into the Opinion of Christ coming unto the Earth, and Reigning there a Thousand Years before the Last Judgment, and afterward to go away and come back again making three Comings of the *Messiah*: And That the Last Enemies of his Church, *Gog* and *Magog*, should Arise immediately after his Presence and Reign so long upon Earth, or That the Martyrs should Rise a Thousand Years before the Last General Resurrection, which with divers other Things accompanying that Opinion are so Inconsistent with many other more plain, and Less Figurative Predictions relating to Christ's Coming, as manifestly appears sufficient to prove, That an Opinion being so Incoherent with them cannot possibly be well digested.

On the contrary, after a more narrow Examination of the Property of the Words and Figures mention'd in that Place, I came at length to such a full Discovery of the Prophetick Sense Latent in them, as doth satisfie me abundantly.

That the Prophecies contain'd in that place being the Last of those which look Backward and Forward, and go Away and Return again, do contain a general Review of some special Events of the Church of God during all the Time of the Being of such a Church upon Earth.

So that, whereas none of the other Prophetick Periods go farther Back, than to the Birth of Christ, this makes a mighty leap

leap Backward to the very First Original Sin in our First Parents, through the Subtilty and Tentation of the Old Serpent, and in a few Words as making a Vebement haste in Returning brings the Event down to the very Last Judgment, and Final Destruction of Satan, and of all the Enemies of the Church of God with him.

Which Last Prophecy Agreeing with the Manner of the Ram's Fighting, Bears a wonderful Proportion to what we see Demonstrable in Nature, not only as respecting the Ram but as respecting all the Hardest and most Violent Blows, that are given by Men, in so far, as they are naturally perform'd, by carrying the Hand, or the Instrument in it, wherewith the Stroke is to be given, farthest Backward, and bringing it forward again with the greatest Haste and Swiftneſs of Motion, in proportion to the Design of a most Violent and Fatal Blow.

With which Method of Providence in Natural Things it Excellently Agreeeth, That the Final and most Violent of all the Strokes of God upon Satan and the Wicked, bringing their utter Ruin and Eternal Destruction, should in the Prophecy relating to it be figur'd by a Fetch Backward with a speedy and most Violent Returning of the Blow, as far as from the First Sin to the Last Judgment.

It suiteth not with the Design of this Treatise to Enter upon a Full Explanation of that Prophecy, but when it shall please God to give a fit Opportunity, I am prepared through his Assistance to make it Evident beyond Contradiction, That what I have Affirmed in general Concerning that Prophecy, is the only True and Genuine Sense, wherein the Figurative Expressions whereby it is Revealed, can be rightly understood.

IN the mean time it may deserve our Notice, How it Agreeeth with the mention'd Figures in the Fighting of a Ram, and with the Natural Motion in Fetching a Blow, and with the Prophecies of the *Revelation* ordered after the same Figure, and containing the Militant or Fighting State of the Church from Christ's Going away until his Returning, and the Manner of Christ's Fighting for them against his and their Enemies, That the Final and most Fatal of all the other Strokes and Judgments of God, which is to be Inflicted upon them at his Returning, should be usher'd by a Third *Elijah*, with regard to the Emphasis in his Name before observ'd, to wit, *Alj Al l Al, Elijah*, The Ram of the Streng God.

Which

Which Figure in his Name is Fortify'd by the Epithet or Surname given to the First *Elijah*, called *Aljb Tsbbi*, pronounced *Elijah Tishbi*, which we have rendered *Elijah the Tishbite*, as if it related to some Place or Country whereof he was, tho' yet no Interpreter can tell where any such Place was, or is to be found.

But as to *Tsbbi* it plainly Illustrates the Value which I have observ'd in the Name *Aljb*, that is *Elijah*, to wit, by a Combination of these Two Words, *Tish Sbbi*, signifying the Ram of Rest, or the Ram of the Sabbath; to wit, as being the Third *Elijah*, of whom the First was a Figure, that is the *Sam Derech*, or Orderer of the way, for the Coming of the Strong God at the Eternal Sabbath, which is called a Rest Remaining to the People of God.

And in so far as this *Elijah Tishbi* is in the first Account of all, which we have of him in Scripture, to wit, 1 *Kings* 17. 1. called in Hebrew *Aljhu Tsbbi*. This sheweth a Notable Figure in his Name relating to Three of the same Name, with respect to the Value in it of the Ram of the Strong God, as I have shew'd.

Seeing this Name *Aljhu Tsbbi* containeth in it Three Names of a Ram, to wit, *Ail* a Ram, *Tish* a Ram, and *Jubla* a Ram, with a Notable Reference to the First *Elijah* in the Days of King *Ahab*, and to the Second *Elijah*, called in Greek *Elias*, which was *John* the Baptist, who prepared the way for Christ his first Appearance in the State of Humiliation, and to the Third *Elijah* or *Elias*, who is to be the *Sam Derech* before Explain'd, ordering the way for the *Messiah* his Coming in Glory, to take the Last Vengeance upon his Enemies and those of his People, after the Manner of a Ram Going away and Returning in his Fighting.

Neither ought it to escape our Observation, That the Name of God, which chiefly relateth to his Strength, to wit, *Al*, pronounced *El*, hath so near an Affinity to *Ail*, a Ram, which Name is from a Word of the same Letters *Ail*, signifying Fortitude, Courage, Robustness and Great Strength; from which Word Critics agree That this Name of the Strong God, to wit, *Al*, is taken, as well as *Ail*, signifying a Ram.

And this Affinity betwixt *Al* and *Ail*, may have a special Reference in the Providence of God to the *Messiah* as going away after his First Coming, to Return again with the Last and most Violent Blow of his Strength upon his Enemies at his

his Second Coming after the Manner of the Fighting of the Ram by Going away and Returning; and suitable to the Like Figure observ'd in the Manner of Ordering the Prophecies of the *Revelation*, as hath been shew'd.

AND this doth Notably Agree with the Changing of the Sabbath from the Seventh to the First Day of the Week immediately after the Resurrection of the *Messiah* from the Dead.

For the Number 7 figuring Strength, Prevailing and Power, with Rest and Returning, as I have cleared in the Place a little above quoted in my Late Treatise; This shews That unquestionably the Sabbath of the Seventh Day Instituted immediately after God had Finished the Works of Creation, had a special respect to the *Messiah* his First Coming, wherein after Finishing the Work, which his Father had given him to do on Earth, he went to Rest and fell Asleep, as Death is frequently figur'd in Scripture, and so went away for a Season, and afterward by Returning again from Death, manifested his Strength and Power, as *Al*, pronounced *El*, that is the Strong God by overcoming it.

Whereby all the Figures belonging to the Number 7, being thus Fulfilled by the *Messiah* in his Death and Resurrection, to wit, Rest, prevailing Strength, and Returning, there remained no more occasion for a Seventh Days Solemn Worshipping of God, after the Antitype of that Type relating to the *Messiah* was Come and Fulfilled.

But this *Messiah* having so manifested himself to be the *Al*, that is the Strong God by overcoming Death, after which nothing can be too hard to be Overcome, Did thereafter Manifest himself to be the Lord of the Sabbath, as himself had before Declared, which according to the Figure in the Number 7. was all one as if he had said, *That he was the Lord of Power and Strength, and the Lord of Rest, and the Lord of Returning after Going away.*

And accordingly did order a Going Back of the Sabbath from the Number 7. which is the First Number of Returning, to the Number 1, which is the First Number of Going away, as is evident in all Measuring of Time by the Circular Number 12, or in any other Distribution of a Circle into 12 Divisions.

Whereby with a Notable Suitableness to the Affinity in the Name *Al*, the Strong God with that of *Ail* a Ram, and to the mention'd Disposall of the several Prophecies of the *Revelation*, each into the Number 7, relating to his Returning after

ter Going away, he Turns Back the Solemn Worship of God from the Number 7 to the Number 1, that is, from the Last to the First, to make a New Figure of a Fetch Backward for the Last Fatal Blow upon his Enemies; and for Bringing in the Last and Eternal Sabbath of Rest to his People, by a new Going away, and a new Returning of the same *Messiah*, the *Al*, the Strong God, acting suitably to the Manner of the *Ail*, that is, the Ram by Going away and Returning again with Force and Violence in Fighting with his Enemies.

And to this it referreth That in the Battels of the *Messiah* in Heaven Fighting with the Dragon, persecuting his Members on Earth recorded, *Rev.* 12. the *Messiah* takes to himself the Name *Michael*, in Hebrew *Michal*, having a Combination of these Words *Mich al*, *Al*, Who is like unto the Ram the Strong God? Or *Mich Al ch Ail*, Who is like unto the Strong God, like the Ram?

And *Gnmnual*, that is *Gnimmanuel*, or *Immanuel*, signifying the Strong God with us, hath a special Reference to the *Messiah*, with respect to his Coming and Going away, and Coming again, for Manifesting his Strength in Fighting with his Enemies and for his People after the Manner of the Ram, as hath been shew'd.

This Name *Gnimmanuel*, the Strong God with us, being literally Applicable to the *Messiah* as personally present with his People in his First Coming, at which time he Manifested his Strength by overcoming Death, and again literally Applicable to him at his Second Coming, at which time he is to Manifest his Strength by utterly destroying all his and his Peoples Enemies, and thereafter is to be *Immanuel* personally present with his People to all Eternity.

AS for our Word *Ram*, the same Letters *Ram* in Hebrew signifie an Unicorn, concerning which, whether there be any such real Creature or not, as some think there is not, I am not to concern my self with that Debate, but this I can say, That all we have deliver'd either in Scripture or by History and Tradition concerning the Unicorn, we find actually in the Ram; tho' I believe both are but Types amongst other Visible Things of God, of Antitypes not yet Visible, tho' to be made so at the Restitution of all Things by the Ram of the Strong God, to wit, *Elijah* the Third, as hath been above cleared.

For as the Unicorn in *Job* 39. is chiefly describ'd by the Greatness of his Strength, so the Ram *Al*, hath his Name from Strength, as I have shew'd.

And

And as the Unicorn is supposed to have his Horn the Figure of his Strength in his Forehead, so the Ram hath his Strength in his Forehead, being that whereby he combateth with his Enemies.

And the Elevation in the Face of a Ram may have a Reference to that Elevation in the Front of an Unicorn, as likewise the Twisting round of his Horn agrees in Figure with the Circular Form in the Horns of a Ram.

I Shall here proceed to a Conclusion of my Arguments for a Third *Elias* by some Observations upon that Passage which we have Recorded in the Last Chapter of *John*, v. 22. being Christ's Answer to *Peter* asking him concerning *John*, *What shall this Man do?* To which Christ Answer'd, *If I will that he tarry till I come, what is that to thee?*

Concerning which Question and Answer, in so far as the same Disciple to refute the Opinion, which thence arose that he was not to die, addeth: Yet Jesus said not, *He shall not die*, but, *If I will that he tarry till I come, what is that to thee?* All Interpreters rest satisfy'd that there is no more to be consider'd about that Matter, than what the plain Words in their usual Acceptation do Bear.

Which Opinion leaves that Providence of God, tho' the Last which we find Recorded by the Beloved Disciple St. *John*, before the Ascension of the *Messiah* to Glory, as a Thing having nothing of the Eternal Wise Council of God in it, nothing for the Edification of the Church, or that pertaineth to the Doctrine of Faith, but as an empty Contingency of no Usefulness, such as frequently happens in the Conversation, even of the Best of Men with one another.

On the contrary I am persuaded That the same *Messiah*, who hath taught us, That there are Types and Prefigurations of Things to come, even in every point of those Hebrew Words, wherein the Law is Written, by declaring *That one Fox or one Tittle or Point of the Law shall not pass, until all be Fulfilled*; hath by the same Spirit dictating the Sum of the Gospel so ordered the Expressions, Sentences, and Words therein contain'd, That none of them is Empty, Useless, or Wanting the Contrivance of Infinite Wisdom for the Glory of God and Benefit of his People.

I have liv'd many Years in an Opinion, which I Hope never to part with, That the Books of the Old and New Testament, called by the same Name, which the *Messiah* is called by, to wit, *The Word of God*, contain not in them One

Word, nor any One Circumstance of any thing in them Recorded, but what is stamped with a most Curious and Glorious Contrivance of the *Polypoikele Sophia* in Them, The Manifoldd Wisdom of God, whereof I have before spoken.

So that nothing in them is Expressed, but what is the Effect of that Glorious and Infinitely Wise Contrivance, nor any Word nor Thing there Recorded, but what hath more of that Excellent Contrivance Infolded in it, than what outwardly appears, or is, was, or ever shall be known to any Saint whatever, until Glorify'd and Perfected in Heaven.

Where, I Believe, when we come to know, as we are known, the Discovering of the most Curious, and Infinitely Wise Contrivance of the Word of God contain'd in the Old and New Testament, will be a most Eminent Subject of the Great Admiration of Saints and Angels unto all Eternity.

BUT seeing, for my own part, I am well satisfy'd, That *John*, in that Passage at the End of his Evangel, is propos'd as a Figure of the Third *Elias*, who, after he Exists in the World, is indeed to Remain until Christ's Coming, and never to die more, than the First *Elias* Did, I shall here add the Reasons for this my Opinion.

We are First to take Notice, That this *John* had the same Name with *John* the Baptist, who was the Second *Elias*, whereby he might be a Figure of the Third *Elias*, which agreeth with the Applying the Name of the First *Elijah*, both to the Second and Third *Elijah*, as both Figured by the First of the same Name.

But this becomes more plain by considering the Value of this Name *John*, as being a Transposition of the Letters in *Juno*, signifying a Dove in Hebrew, consisting in a Combination of these Two Hebrew Words, *Nui* and *Hun*, whereof the First signifies Beauty or Loveliness, and the other Strength and Substance.

By the First it may have a Figure of the Third *Elias*, who of all other of the Human Race of *Adam* is certainly to be the Person most Emipently Beloved of the *Messiah*, and in greatest Favour with him, according to the Explanation above-mention'd concerning *John* the Baptist, tho' the Greatest of all that ever were before him, *That yet a Lesser one in the Kingdom of Heaven should be greater, than he.*

And seeing Beauty makes a Figure of Love, as being a chief Attracter of it, *Nui* Comliness and Loveliness in the Name *John*, with the special Love, which Christ had for him
above

above all the other Disciples, makes him a fit Type of the Third *Elias*; to which it may particularly refer, That in the same Passage this *John* is expressly Characteriz'd by the Title of, *The Disciple whom Jesus lov'd, and who lean'd in his Bosom.*

Again, this Name *John*, by Strength and Substance, agrees in Figure with *Ail*, the Ram; and so with the Name *Alib*, that is, *Elias*, as signifying *Ail L Al*, The Ram of the Strong God, as above shew'd.

And this Value in the Name *John*, signifying a Dove, by the Value *Junb*, according to the Ketib or Writing is farther Evident by the Keri or Reading, to wit, *Jonab*, a Dove, as having *Jau nui ann u Hon*, Beauty, Strength, and Substance, Convene or are met together.

And as to the Agreement of the Figure of Strength in the Name *Elijab*, and the Name *Jonab*, we have it farther providentially Corroborated by our Name *Dove*, the same with *Jonab* in Hebrew; *Dove* in Hebrew signifying Strength, as in the Blessing of *Asber*, Deut. 33. *Kejemecha Dovecha*, *As thy Days so shall thy Strength be*; the Word which we have there rendered Strength is *Dove*.

But whereas in the Sight of God that is the chief Strength of all, which fitteth most for the Exercise and Complacency of Love rightly Directed; as also the Substantial Capacity for the Motions of True Love is the Antitype of all Substance, Wealth, and Riches; these are most eminently to be found in the Ram and the Dove, tho' otherways with respect to Mischief, Killing, and Destroying their Fellows, there are many Fowls which far Exceed the Dove, and many Beasts of the Field, which far Exceed the Ram in Strength.

Tho' in Matters Figuring the Strength of Love and Substance fitting for it, no Beast whatever Exceedeth the Ram, and no Fowl whatever Exceedeth the Dove.

Put one stout Ram to a Thousand Ewes, he will in one fit Season of the Year, not Exceeding two or three Months at most, prove sufficient for them all; and I have been Inform'd by an old Shepherd, That a Gentleman curious to prove the Strength of a Ram for Generation, did separate a Hundred Ewes at a fit time of the Year; and when they were in Season, did put one Ram amongst them, which he suffered to be with them only one Night and one Day, and then Removing him, took special Care that no other Ram came near them during that Season; and when the time came for proving how the Ram had behaved, there was not one Ewe of all the Hundred, but what had a Lamb by him, all begotten within the space of 24 Hours.

So the Dove is most Mighty of all Fowls for Generation, observing no particular Season of the Year, as all other Fowls do, but both Male and Female are always ready for Generation and Production of Young, if furnished with Meat, and a convenient warm place, for their Young all the Year over.

Here it is Remarkable, That with respect to the Strength of Concupiscence in these two Creatures Figuring *Elijah*, who is to come at the End of the World, the same Hebrew Word *Tanb*, which signifies the End, signifies also Concupiscence or the Strong Desire of Love tending to Conjunction.

And as to all the Figures of Circular Motion, and Going and Returning, which I have before observ'd in the Horns and Fighting of the Ram, making him a proper Figure of *Elijah*, the Ram of the Strong God, and the *Sam Derech*, ordering the Way for the Returning of the *Messiah*; the same Figures are all to be found in the Love Motions of the Male Dove courting the Female, which he does by spreading out and bending down his Tail, by moving his Head Down and Up, and Down and Up, and by Moving round with a Circular Motion hither and thither, forward and backward by Turns, and by a Variegated Voice suiting these his Circular Motions, whereby he appears a fit Type of *Elias* preparing the Way for the Circular Motion of the *Messiah*, by Returning after Going away, as emphatically, and with alike proper Figures, as I have before clear'd to be Figur'd by the Ram.

And for this Cause it may seem reasonable to Judge, That the Dove sent out by *Noah* Thrice, to see if the Waters were asswag'd, was ordered in the Providence of God, as a Three-fold Type, to wit, Of the First, Second and Third *Elias*, all whose Work doth Agree in a Various Clearing of the Earth from the Inundations of Waters, Figuring the Wicked Prevailing against the Godly, compar'd in Scripture to the Troubled Sea casting out Mire and Dirt, as above shew'd.

And this Figure in the Dove, sent out by *Noah*, is farther Corroborated by observing, That he sent her all the Three Times out at the end of the *Jubelaic* Number 7. figuring *Jobel* the Ram, and consequently *Elijah*, as the Ram of the Strong God.

For tho' this seventh Number is not mention'd before sending her out first, yet it plainly appears it was so by v. 10. of that 7th Chap. of *Gen.* where it is said of the Second sending her out, That he stayed yet O her Seven Days, which can have no Reference but to seven Days before, which he waited after opening the Ark before he sent her first out.

Which

Which Reference also to the Three *Elias's* is yet more specially Corroborated by observing, That the Dove sent out the Second Time Returned in the Evening with an Olive Leaf, pluck'd off, in her Mouth.

Which Circumstance doth Notably Refer to *John* the Baptist the Second *Elias*, with whom Christ the *Messiah* did come, whose Name both in Hebrew and Greek signifies Anointed; and so is Elegantly Figur'd by the Olive Leaf.

Beside That the Evening also there mention'd fitly relates to the Evening or Latter part of the Duration of the World, suitable to the Time of the *Messiah's* First Coming, so often called in Scripture, *The Latter Days*.

And the Olive Leaf pluck'd off from the Tree, and so separated from its Natural Conjunction with it, makes another curious Figure of the Separation of the Soul and Body of the *Messiah* (that is, *The Anointed*) by Death.

And whereas the Dove sent out the Third Time, and so Figuring the Third *Elias*, found the Flood wholly Dried up, and therefore came no more Back, it wonderfully Agreeeth with what is to be the Effect of the Coming of the Third *Elias*, to wit, That then *Gog* and *Magog*, and all the Wicked of the Earth, Figur'd by the Inundation of Waters, shall be finally destroy'd; and That then the Returning back of the *Messiah* shall put an End to all the Figures of Turning Back in the Ram, in the Dove, and in the Prophecies of the *Revelation* relating to the *Messiah*, and to his Forerunner the Third *Elias*.

And the whole 56th *Psalms* seems plainly to point out this Third *Elias* Figur'd in the Title by the Dove of the Congregation of them that are afar of, and more plainly at the End, v. 13. by one whose both Soul and Body are to be delivered from Death, as the Word *Nephsh* in Hebrew signifies, and so to be that *John*, or Dove, who is to Remain until Christ come; and by his Prayer also there for delivering his Feet from falling, *That he may Walk or Go Before God in the Light of the Living*, or in *The Splendor of Life*, as the Words also signifie.

Now to clear all these Figures relating to the Third *Elias* yet more fully, by a Distinct Consideration of those Agreeing with them all at the end of the Evangel of *John*, we are to Consider

That *Peter* in that Place Figureth Christ, as he did in another; where confessing That Christ was the *Messiah* the Son of God, Christ told him, *Thou art Peter, and upon this Rock will I Build my Church, and the Gates of Hell shall not prevail against it.*

Which Declaration of Christ to *Peter*, related to him as Figuring Christ by his Name *Peter*, signifying a Stone and a Rock; so Christ is said to be the Rock that was in the Wilderness, the Rock of Ages, a Living Stone, and the Stone rejected by the Builders made the Head of the Corner, &c.

And again, as figuring him by *Bar jonah*, the Name which also Christ there gave him, signifying *The Son of a Dove*; which emphatically Belongs to Christ as begotten by the Holy Ghost, which was figur'd by a Dove Descending upon him immediately after his Baptism by *John*.

So in that Place *Peter* thus Figuring Christ is said to have Turned about, when he saw *John*, which by that Motion and Posture both Figur'd Christ as Returning, and so likewise did place *John* before him; whereby *John* as the Third *Elias*, is curiously Figur'd both as Coming before Christ in his Second Appearance, and also as in his way towards Christ; while Christ is at the same time in his way towards him, Figur'd by their Faces Turned towards each other.

And Christ's naming *Peter* a little before Thrice by the Title *Bar jonah*, Son of the Dove, illustrateth this Figure of Christ on him, as being the Antitypical *Bar jonah*, that is, Son of the Dove, to wit, as the Son of God begotten on the Virgin *Mary* by the Holy Ghost, descending upon him in the Form of a Dove, immediately after his Baptism, as before is observed.

And whereas Christ Answered *Peter*'s Question by another Question, this by turning the Answer which comes after into the Form of a Question which goes before Figures, the *Last made First*, which Figure Agrees with all I have in my Last Argument pleaded for the Exaltation and Preference of Woman to Man after such a manner, as is to make an Exact Equality betwixt them.

But the Figure in this place relates more particularly to the Third *Elias*, concerning whom Christ was in a Figurative way then speaking to *Peter*, who, tho' the Last of all the Prophets and other Eminent Saints in the Church of God, and on some Accounts Lesser than *John* the Baptist, as before hath been observ'd; and tho' Figur'd as the Last Antitype of the Ram and the Dove, and as the very Tail or Last Part of all the Sheep, Figuring the Flocks of Christ by the Name *Alib*, pronounced *Ehjah*, signifying also by the same Letters *Alib*, pronounced *Aljab*, the Tail of a Ram or Sheep, as above shew'd, is yet from Last of all to be prefer'd to the First Dignity, and to be far Exalted above, all that ever were before him.

And

And seeing the Scripture is full of Instances That the Words therein express'd have often a Plurality of Sense, so that a plain and obvious Significancy in a word, relating to Persons or Things, doth no ways hinder, but that the same word may in a special and more eminent manner point at some particular Thing or Person of greater Consideration, whereof the other are Types, I thence take the Freedom to Declare my Opinion :

That all those Expressions relating to him that Overcometh, at the end of every one of the Written Messages to the seven Churches in the *Revelation*, tho' it is true that they may be apply'd to every true Believer, concerning whom it is Declared 1 *John* 5. *Whatsoever is Born of God Overcometh the World*; yet I look upon them all to point more Eminently at the Third *Elias*.

Seeing he seems to be Fore-ordain'd of God, as that Person, by whose Ministry God will at the End of the World finally conquer all the Enemies of his Church on Earth.

For, tho' these Epistles to the seven Churches may have a primitive and more obvious Reference to so many particular Churches then Existing in *Asia*, yet this doth not hinder, but that in them may be hid a Figurative Prophetical Sense relating to so many Periods of the Church of Christ from that time to the end of the World; and this the rather, because every one of the seven Epistles hath it in the Words Added, *He that hath an Ear to Hear let him Hear*. Which Words Christ us'd often to Add, when he spake Parables or Figurative Speeches to the People.

And seeing in these Prophecies the Word *Overcomer*, or he that Overcometh added at the End of every Period, doth plainly Import a Wrestling and Combating State of the Church, with Enemies all along unto the End of the World, and Returning of the *Messiah*, which is Figur'd by the Number 7, as above shew'd, it well agrees with all the other Characters of that Great Person the Third *Elias*, in so many Places of Scripture already Explained. That all the Overcoming there mention'd relating either to the Victory of Faith within, or the Victory over powerful Enemies without, should have a special Reference to the Third *Elias*, who probably is like to be more Eminent in both, than any other Prophet or Person, that ever was before him.

And this the rather, because of the Nature of the Promise and Privilege granted to the Overcomer mention'd Last of all, at the End of the seven Periods of the Church, which brings the End of the World, to wit, *To him that Overcometh will I*

*give to sit with me in my Throne, even as I also overcame, and am
sate down with my Father in his Throne, Rev. 3. v. 21.*

Now we may remember how it was ordered by the Providence of God, That the Mother of Zebedee's Children should come to the *Messiah*, and ask of him, *That her two Sons might sit the one on his Right-hand, and the other on his Left, in his Kingdom, Matt. 20. or, In his Glory, as Mark hath it, Chap. 10.*

And, seeing the *Messiah* on this Occasion gave his Answer, *That to sit on his Right-hand and his Left was not his to give; but that it shall be given unto them, for whom it is prepared of his Father.*

Where the Sense of Christ's Words is *not mine to give*, is, That the Disposal of that Dignity was not left to the Determination of the *Messiah*, after his being Manifested in the Flesh, but that the Gift of it was Eternally Fixed in the Council of God to them, for whom it was thereby prepared.

This gives good ground to suppose, That this Providence was ordered for that very End, That Christ might thence have a fit Opportunity to Declare, That there is a place of most Eminent Dignity Eternally prepared for some one Person or two, to which they are to be Advanced at the Coming of Christ's Glorious Kingdom.

And certainly That Person, for whom it is prepared, That he shall sit on Christ's Right-hand in Glory, must thereby be Exalted to a Degree of Glory above all others of the whole Heavenly Society of Saints and Angels, and next unto him must be the other, for whom it is prepared, *That he shall sit on Christ's Left-hand in Glory.*

And, if we take Notice, how Christ himself in his Testimony concerning John the Baptist, did so Exalt his Dignity, as to Declare him to be a greater Person and Prophet, than all that ever were before him; and yet added, *That a Lesser One in the Kingdom of Heaven shall be greater than he;* which Expression I have before clear'd to signify the Third *Elias*; How Reasonable doth it appear to infer from these Considerations, That seeing Christ himself tells us, That such two Places of most Eminent Dignity and Glory are prepared for some Two, These Two can be no other, but the Preparer of the Way for Christ's First Coming in the State of Humiliation, and the Preparer of the Way for his Second Coming in Glory, to wit, John the Baptist, and the Third *Elias*, the first to sit on his Left-hand, and the Last on his Right in his Kingdom; thereby *The Last will be First, and the First Last.*

With

With respect to which it is Remarkable, That this Providence relating to the Petition of *Zebedee's Children*, and their Mother, was immediately ordered to succeed, after Christ had Expressed these Words, *The Last shall be First, and the First Last.*

It is also Remarkable, That one of those Brothers had the Name *John*, which was the Name of the *Elias*, that preceded Christ's First Coming, and, who, both by his Office, and by his Name, as signifying a Dove before Explained, was a Figure of the Last *Elias*.

So that the Overcomer so often mention'd, especially, That *Rev. 3. 21. Who is to sit with Christ on his Throne*, is so Figur'd, as doth properly refer to the Third *Elias*.

And this the rather, because all along, *He that Overcometh*, is Express'd by a Hebraism, which useth first to propose the Subject, that is to be spoken of, and then to say what is to be said of it, which may have a Figurative Reference to the Third *Elias* as the Converter of the *Jews*, according to the Prophecie at the end of *Malachi* above Explain'd, the Words, *He that Overcometh*, being in the Original Greek, *Ho Nikon*; and *Nikon* is contracted for *Nikaon*, being the Participle from the Verb *Nikao*, to overcome; so that the Expression all along in its proper Signification is, The Overcomer, *Ho Nikon, To him will I give, &c. The Overcomer, him will I make, &c. The Overcomer, The same shall be, &c.*

In *Ho Nikon*, having the Value of *Ho Nikaon*, as I have shew'd, are comprehended these Hebrew Words *Jnh Jb Jnh Hun u aun*, pronounced *Jonah Jah Jenakab Hun uun*, The Dove of *Jehovah* shall Acquire and Possess Substance and Strength; which Sense Excellently agrees with the Figures in the Name of a Dove before Explain'd, as relating to the Third *Elias*.

Substance and Strength, which are also Figured in the Name of a Dove, *Jonah*, as above, the Qualities fit for an Overcomer, both with respect to Objects of Love and Objects of Enmity, to be Overcom'd after a different manner.

Whence I take occasion to observe, That our Word, *To win*, which is the same with to Overcome, whether in Matters of Love or Matters of Enmity, ought to be written *winb*, of the same Pronunciation, or when written *winn*, hath the Value of *winb*, according to the Hebrew *Dagesh*, which, when a Letter is taken away, Doubleth the Letter Remaining.

So our *Winn* or *Winb*, signifying to Overcome, is a Word made up by a Transposition of the Letters in the Name *Jnh*,

signifying a Dove, which is a proper Figure of the Third *Elias*, as I have Clear'd, and Agreeth with the *Hb Nikaon*, The Overcomer, in the *Revelation*.

And these Considerations about the Overcomer, as relating more Eminently to the Third *Elias* may serve to Illustrate my Applying the Name *Michael*, to wit, Of the Great Prince that stands for the Children of the Jews, Dan. 12.1. to Figure and Signifie the same *Elias*, seeing the Name *Michael*, written *Michal*, is in Value, beside the other above-mention'd, *Al Mlach l Al jcl*, The Ram, the Angel, or Messenger of the Strong God Overcometh, or hath Overcome.

In *Columba*, a Dove in Latin, there is a mixed Combination of these Hebrew Words, *Bua Mlach Al Mlach l cl*, The Angel or Messenger of the Strong God, King of all Persons and Things, is come or cometh, with a double Respect to *John* the Baptist, the Dove, *Junh* already come, and to the Third *Elias* Figur'd by *Junh* the Dove, which cometh, or is to come.

Peristera, the Greek Name of a Dove, would be in Hebrew *Peristerah*, with *b* Feminine Terminative, having a mixture of these Words *Ha sph*, Behold the End, and *Ath jir rab jb*, The Remaining Excellent Prophet of the Lord is come, where the Word *jir*, or *jibr*, signifying one Remaining, may have a Reference to Christ's Answer to *Peter* concerning *John*, that is, *Junh*, a Dove: If I will that he Remain until I come, what is that to thee? Which Words have above been explained, as figuratively referring to the Third *Elias*.

And as to the Greek Value in *Peristera*, it may be from *Peri* and *Strepho*; to turn round, which is a Figure of Returning after going away, as respecting Christ's Coming, and agreeth with the Circular Motion of the Male Dove in Courting the Female, as hath been above observed.

And for *Paleutria*, another Name of a Dove in Greek, which with *b* Feminine at the end is *Paleutriah*, it hath a plain Reference to *Aljh* and *Aljha*, Two Names of *Elias*, both appearing at first View in this Word, and by mixed Value it hath *Ath jb*, The Lord cometh; or *Jath*, Shall come, *ajphlia jthr rab Aljha*, And shall make wonderful the Remaining Prophet *Elijah*.

I have before Explained the True Sense of the Words in that Notable Prophecy, *Prov. 18. v. 1. One being separated from what he Desires, shall with Concupiscence search after it, he shall mingle himself with all Substance, Subsistence and Wisdom*; which Mingling or Mixing himself with all Substance, Subsistence, and Wisdom, as the Word *Tashijah* there doth signifie, I did then

then only farther Explain by an Equivalent Expression, Rev. 21. *He that Overcometh shall Inherit all Things*; but did chiefly consider, and Interpret the True Sense of that Text, as being eminently Applicable to the Third *Elias*, when I should come to Treat of that Subject.

Seeing to mix himself with all Substance, Subsistence and Wisdom can be Applicable to none so properly as to the Third *Elias*, whose Character it is *To be the Restorer of all Things*, as is above clear'd, certainly understood of All Substance, Subsistence and Wisdom Lost by the First Sin and Fall of *Adam*.

And because the same Promise of Mingling himself with all Substance, Subsistence, and Wisdom, can in like manner be no where so properly Applicable, as to him, who hath, another Promise of the same Significancy in other Words, *The Overcomer*, the *Ho Nikaon*, or *He that Overcometh shall Inherit all Things*; which *Ho Nikaon*, *The Overcomer*, I have now cleared doth Specially and Eminently refer to the Third *Elias*, tho' no ways hindering, but it may be Apply'd also to all Saints in general, each in their proper Degree and Measure.

And the Hebrew Words of that Text being *Leanh Jblish Nphrd Bel Tush Jshi Gling*, I observe that the first Word, which we have Rendered through Desire, doth also signifie at the End; and that the first Three Words, *Leanh Jblish Nphrd*, contain a hidden Value most emphatically pointing at the Third *Elias*.

Rah Alihu shlsbi ail n Jash al, The Third Prophet *Elijah*, the Ram and Dove of the Strong God, *Jbna Lpni Bshilly*, is *Jrdph ubwid ajbn najbi l kbln*, Shall come before *Shlah*, and shall Pursue and Throw down his Enemies, and the Enemies of his Church.

To which *Elijah* also, and with a special Respect to his mention'd Eminent Exaltation, Christ's Parable, *Luke 10. 24*. seems plainly to relate; where in Answer to *Peter's* Question, *Speakest thou this Parable to us, or even to all?* He says,

Who then is that Faithful and Wise Steward, whom his Lord shall make Ruler over his Household to give them their Portion of Meats in due Season? Blessed is that Servant, whom his Lord, when he Cometh, shall find so doing; of a Truth I say unto you; That he will make him Ruler over all that he hath.

Now that these Words of Christ are Expressed with such Figures as have a particular Reference to the same Third *Elias*, of whom I am now Treating, it appears Manifest by considering

That

That the Oecasion both of *Peter's* Question and *Christ's* Answer, was a Discourse of *Christ's*, immediately preceding, about his Second Coming; and his Answer containing an Express Reference to the same Coming, with regard to one whom *Christ* shall find on Earth at his Coming, such extraordinary Things are said of that Person, as cannot be reasonably apply'd to any other, than the Third *Elias*, especially after I have so fully prov'd That such a Person is certainly to come.

And whereas we have the Words rendered, *Blessed is that Servant*, the Words referring to One Existent at *Christ's* Coming, and is not being in the Original, ought rather to have been, *Blessed shall that Servant be*, which makes the Reference clearer to one, that is to come before the Coming of *Christ*, in an Eminent State of Blessedness, which can be apply'd to none more properly, than to the Third *Elias*.

Again, whereas the Question was put with respect to the Disciples then present, or to All Present and to come, *Christ* gives his Answer with respect to neither of these, but so as denotes One particular Eminent Person, by the Words, *That Faithful and Wise Steward*, &c. as he who is to be the Chief of those Watchers for *Christ's* Coming, and next to it, of whom he had before been speaking, which Particularities can touch no Person so fitly, as the Third *Elias*.

Also the Speciality of the Words there express'd doth so point at One, who is to be remaining on Earth at *Christ's* Second Coming, not as set over any particular Flock, but as having the Charge committed to him of *Christ's* whole Household Figuring his whole Church on Earth, this can no ways be so properly apply'd, as to the Third *Elijah*, who, as I have clear'd from the Last of *Malachi*, is to be the Instrument of Uniting the Jewish and Christian Church, by *Turning the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers before the Coming of the Great and Dreadful Day of God*.

And lastly, the Reference of this Place to the same Third *Elias*, to whom I have clear'd the Passage in the Last of *John* also to refer, doth Appear by observing the Affinity betwixt the Figures in the one Place and the other.

For as in *John*, *Peter* puts the Question, and *Christ* gives the Answer, so is it here; and as in *John*, *Christ* gives no direct Answer to the Question put by *Peter*, so is it here; and again as in *John*, *Christ* Answers *Peter's* Question by another Question, so is it here; which, as I have before observ'd, Figures the Last Advanced to the Place and Dignity of the First.

In

In Sum we find the Argument for the Excellency of Woman, and this for a Third *Elias* falling in together in Favour of one another, and indeed providentially beyond what I did Intend or Foresee.

Seeing the Elevation of Woman, who is Last, above the Dignity of Man, who is First, bears a just Proportion to the Exaltation of the Third *Elias*, who is to be the Last of all, above the Dignity of all the Natural Race of *Adam* that were ever before him, Agreeing with that of *Solomon*, Ecclesi. 7. *Better is the End of a Thing, than the Beginning thereof.*

Concerning whom I suppose I have sufficiently clear'd from Scripture Arguments here Explain'd, and could by many more of the same kind, if it were needful.

That, tho' he is to be the Last of all, and the Tail of all Christ's Sheep, and in some respect a Lesser One, than *John* the Baptist, the Second *Elias*, as above observ'd; yet no Person, no King, nor Prophet, nor Patriarch, nor Teacher in all the Church of Christ, since the Beginning of the World, ever was, is, or is to be so highly Exalted in the special Favour and Love of Christ the *Messiah*, as This his *Son Dareth*, the Orderer of the Way for his Second Glorious Coming, and the Converter of the Jews to the Christian Faith Prefigur'd by the First *Elijah*, and by *John* the Baptist the Second, and by the Faithful and Wise Steward, Ruler over Christ's Household, and by the Beloved Disciple *John* the Evangelist, and who, as the True Antitype of all these Great foregoing Types of him, is to Come before the Great and Dreadful Day of God, and be the Restorer of all Things as the Third and Last *Elias*.

F I N I S.

Q78

220

**Books Printed for Daniel Brown at the
Black-Swan without Temple-Bar.**

THE Satyres and Epistles of *Horace* done into English, with Notes.
By *S. Dunster*, A. M. Chaplain to the Right Honourable the Lord
Maynard. Price 5 s.

Memoirs of Monmouthshire, anciently called *Gwent*, and by the
Saxons Gwentland. Price 1 s.

The Royal Pastime of Cock-fighting; or the Art of Breeding,
Fighting, and Curing Cocks of the Game, Price 1 s.

The Art of Curing Venereal Diseases explained by Natural and
Mechanical Principles. By *Nicholas de Blegny*, Chyrurgeon to the
French King. Done into English from the last Edition of the French.
Price 5 s.

A Brief Treatise of the Anatomy of Humane Bodies. By *Henry
Nicholson*. Price 1 s.

Dr. Colebatch's Works Collected into one Volume, in 8°. pr. 6s.

**Books printed for W. Taylor at the Ship
in Pater-Noster-Row.**

AN University Oration concerning the different Fates of the Chri-
stian Religion, spoken in the publick Act of the University of
Geneva the Eleventh Day of *May* 1708. in which the Apostolical In-
stitution of Episcopacy is asserted, Separation on the account of Ce-
remony is condemned, and an universal Conformity of the Protestant
Churches to the ancient Discipline and Worship, is wished for. By
John Alphonfus Turretin, Pastor, Professor of Divinity and Ecclesiasti-
cal History, and Deputy Rector of the University. The Second Edi-
tion. To which is added *Dr. Nichols* his Letter of Thanks to *Mr. Tur-
retin*. Written by Order of the Society for Propagation, &c. for his
Oration of the different Fates, &c. Dedicated to them.

A Treatise of Foods in general: First, The Difference and Choice
which ought to be made of each Sort in particular. Secondly, The
Good and Ill Effects produced by them. Thirdly, The Principles where-
with they abound. And, Fourthly, The Time, Age and Constitution
they suit with. To which are added, Remarks upon each Chapter,
wherein their Nature and Uses are explained, according to their Prin-
ciples of Chymistry and Mechanism. Written in French, by *M. Louis
Lemery*, Regent-Doctor of the Faculty of Physick at *Paris*, and of
the Academy Royal of Sciences. Now done into English. Lay

Books printed for W. Taylor.

Lay Baptism Invalid : Or, An Essay to prove that such Baptism is null and void ; when Administer'd in opposition to the Divine Right of the *Apostolical Succession*. Occasioned chiefly by the Anti-Episcopal Usurpations of our *English Dissenting Teachers*. The Second Edition Corrected and Enlarged, with an Appendix. By a Lay Hand. To which is prefix'd a Letter to the Author by the Reverend *George Hickes*. D. D.

Clavis Usuræ : Or, a Key to Interest both Simple and Compound: Containing Practical Rules, plainly express'd in Words at length ; whereby, all the various Cases of Interest, and Annuities, or Leases either in Possession, or Reversion, and Purchasing Freehold Estates, &c. may very easily be Resolv'd, both by the Pen and a small Table of Logarithms, hereunto annex'd ; for all Rates of Interest, and Times of Payment whatsoever ; Illustrated by Variety of Examples. To which is Added, Rules to be observed in Estimating the Value of Annuities, or Leases, and Insurances for Lives, &c. Also, the Business of Rebate or Discount, and the Equation of Payments (very useful for Merchants and other Dealers) is here Rectify'd and truly Determin'd. By *J. Ward*.

Logick : Or, the Art of Thinking. In which besides the Common, are contain'd many excellent new Rules, very profitable for directing of Reason, and acquiring of Judgment, in things as well relating to the Instruction of a Man's self, as of others. In Four Parts. I. Consisting of Reflections upon Ideas, or upon the first Operation of the Mind, which is called Apprehension, &c. II. Of Considerations of Men about Proper Judgments, &c. III. Of the Nature and various kinds of Reasoning, &c. IV. Treats of the most profitable Method for Demonstrating or Illustrating any Truth. To which is added an Index to the whole Book. For the Excellency of the Matter, Printed many times in French and Latin, and now for Publick Good Translated into English by several Hands. The Fourth Edition Corrected and Amended.

The Book of Common Prayer, and Administration of the Sacrament, according to the use of the Church of England ; with the Psalms of David, Paraphrased ; together with the Lives of the Apostles, and an Account of the Original of the Fasts and Feasts of the Church ; with several of the Rubricks occasionally explain'd. By *William Nichols*, D. D.

Gulielmi Nicholssii Presbyteri Defensio Ecclesiæ Anglicanæ. In qua vindicantur Omnia quæ ab Adversariis in Doctrinâ, Cultu, & Disciplinâ ejus improbantur. Præmittitur Apparatus qui Historiam Turbarum è Secessione ab Ecclesiâ Anglicanâ exortium, continet.

A Thorough Examination of the false Principles, and fallacious Arguments advanced against the Christian Church, Priesthood and Religion ; in a late Book, ironically intitul'd, *The Rights of the Christian Church Asserted*, in a Dialogue between Demas and Hierarcha, humbly offered to the consideration of the Nobility and Gentry of England. By *Samuel Hill*, Rector of *Kilminster*, and Archdeacon of *Wells*.

Books printed for W. Taylor.

Three short Treatises, (*viz.*) A Modest Plea for the Clergy. (2.) A Sermon of the Sacerdotal Benediction, &c. (3.) A Discourse published to undeceive the People in the point of Tythes, &c. formerly printed, and now again published by Dr. George Hickes, in Defence of the Priesthood and True Rights of the Church, against the slanderous and reproachful Treatment of the Clergy; in a late Book of pernicious and blasphemous Doctrines intitl'd, *The Rights of the Christian Church*.

A Practical Discourse of Repentance, rectifying the Mistakes about it; especially such as lead either to Presumption or Despair, persuading and directing to the true Practice of it, and demonstrating the Invalidity of a Death-bed Repentance. By W. Payne, D. D. late Rector of St. Mary White-Chappel, and Chaplain in Ordinary to their Majesties.

Bibliotheca Scriptorum Ecclesie Anglicana: Or, a Collection of Tracts relating to the Government and Authority of the Church, being the first Volume of the Choice Tracts and Papers mentioned and recommended by the Reverend Dr. George Hickes, in his Preface to the Three Treatises lately Published by him. Printed for J. Nicolson and W. Taylor.

A Bridle for the Tongue, under these following Heads, *viz.* Of Prophane or Atheistical Discourse. Of Blasphemy. Of Rash and Vain Swearing. Of False-accusing, or bearing False-witness. Of Calumny or Slander. Of Detraction or Backbiting, and of Tale-bearing and Reproof. Of Censoriousness, or Rash Judging. Of Scoffing, Derision, or Mocking. Of Contumely, or Reproach. Of Imprecation, or Cursing. Of Brawling, Quarrelling, or Wrangling. Of Disputation, or Deceit. Of Flattery. Of Lying, Equivocation, Promise-breaking, and Discovering Secrets. Of Talkativeness, Garrulity, or Vain Babbling, of Ostentation, or Boasting. Of Querulousness, or Murmuring. Of Foolish Jestings. Of Obscene and Immodest Talk. The Close, or Conclusion. By Henry Hooton, M. A.

Mercurius Theologicus: Or, the Monthly Instructor, briefly explaining and applying all the Doctrines and Duties of Christian Religion, that are necessary to be believ'd and practis'd, in order to Salvation, By a Divine of the Church of England. In 12 Parts.

Sermons preached by the most Reverend Dr. Robert Leighton, late Archbishop of Glasgow. Published at the desire of his Friends after his Death, from his Papers written with his own Hand.

Discourses and Essays, useful for the Vain Modish Ladies and their Gallants; as also upon several Subjects, Moral and Divine. In two Parts. Written by the Right Honourable Francis Lord Viscount Shannon, and humbly Dedicated to the Right Honourable Elizabeth Countess of Northumberland. The Second Edition, with New Additions.